

Farbiatul Ushaq

The Training of Divine Lovers



*Discourses of Spiritual Training by
an Eminent Contemporary Shaikh
of the Indo-Pakistan Sub-Continent*



Maulana Syed Mohammad Zauqi Shah
Chishti Qadiri Naqshabandi Suharwardi



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• Correct Approach towards Tasawwuf	36	440
• The Powers and Elevated Stations of the Sufis	37	442
• Teaching Methods	39	445
• Zikr Circles	40	447
• Sama'	43	452
• His Followers	44	453
• His Legacy	44	453
• His Works on the Divine Books	44	454
• His Habits and Qualities	45	454
• His Friends	47	454
• His Personality and Character	47	455
Summary of His Life	50	
• As Editor of Al-Wakil	52	484
• Attendance at the Muslim League	53	485
• Business Activities	53	485
• Baiat	53	486
• At the Dargah of Hazrat Mahbub Ilahi	53	487
• Kaliyar Sharif	54	487
• Stay in Ajmer	54	488
• Second Marriage	55	488
• Khilafat-i-Mutlaqa	55	489
• Khilafat of Khawaja Gharib Nawaz	56	490
• Jaipur	56	490
• Peshawar	56	490
• Agra	56	491
• Bombay	56	491
• Peshawar	57	492
• Hyderabad Deccan	57	493
• His Stay in Ajmer	59	497
• Karachi	61	500
• Hajj	63	503

PART TWO – Compiled by Hazrat Shah Shahidullah Faridi (R.A.)

• Formula for Attainment of Needs	67	86
• Etiquette at Sama' Gatherings	68	87
• Difference between Auliya and Jogis in Karamat	68	87
• Wajd (trance)	69	89
• Perception of Allah's Essence	69	90
• When not to Start a Journey	69	90
• Thorns Show up the Flowers	70	90
• No need for permission to Recite Wazifahs mentioned in the Quran and Ahadith	70	91
• Born Auliya	70	91
• Snake (and Music)	71	93
• Healing Effects of Honey	71	93
• Benefits of Travails	71	94
• Imdadullah Sahib's Humility	72	95

• Present from a Bombay Seth	73	96
• (Haji Sahib's) Option for His Wife	73	97
• The Need for a Shaikh	74	98
• Christian and Islamic Suluk	74	98
• Cure through Tabarruk	75	99
• To Feel Ashamed of Doubts	75	100
• Reality of Man Superior to Reality of Kaaba	76	101
• Reality of Man Superior to Reality of Quran	76	102
• Grace in Mujahidah	77	103
• This World and the Auliya	77	105
• Invisible Help for Muhammad Ali Jinnah	78	106
• The Imam of the Day	79	107
• Teaching of Auliya Even More Effective after They Pass Away	79	108
• Secret of Success for Muslims	79	109
• The Prophet's (s.a.w.) Spiritual Influence	80	109
• Wilayat is a Higher Status than that of Nabuwwat	81	111
• Abdiyat	82	113
• To Keep Awake or to Sleep	82	114
• Sin, Irfan and Love of Allah	83	115
• Life in Stones and Plants	84	116
• Jalal has Jamal too	84	117
• More Buzurghs (Saints) these Days	84	118
• Wasteful Expenditure worse than Miserliness	85	118
• Khilafat from Haji Sahib and Maulana Gangohi	85	119
• Real Pakistan	86	120
• Wahdatul Wujud	86	121
• Reality of Urs	86	122
• The Advantage of Changes in One's Inner State	87	123
• Suluk and Marriage	88	124
• The Universe is a Dance	89	125
• The Universe is a Reflection of One's Self	89	126
• Nafs-i-Kul	89	126
• Reality of Mi'raj	89	127
• Abdiyat	91	129
• Yaft and Na-Yaft (Voluntary and Involuntary)	91	130
• Qabd and Bast (Contraction and Expansion)	92	131
• Remembrance of Allah while One is Busy	92	132
• Mr Price's Belief	92	132

**PART THREE – Compiled by
Hazrat Wahid Baksh Sial (R.A.)**

• Hazrat Mahbub Ilahi Love of the Hindi Language	97	136
• Permissibility of Sama'	97	136
• Mahbubiyat (Status of being Allah's Beloved)	98	137
• Criticism of Auliya Allah are not Justified	98	138
• A Lover's Standard	99	141
• Satan	100	141

• Divine Grace	100	142
• Prayer for Kufr	100	142
• Friday Prayer Led by Khawaja Saheb	100	142
• Heal Thyself First	100	143
• The Strength of Iman	101	144
• Conversion of the Captain of a Ship	102	145
• The behavior of Crowd at Urs	102	146
• Khawaja Saheb Unique Way of Giving Faizan	102	146
• Allah's Real Name (Ism-i-Zat)	102	147
• Tauhid	103	147
• How to Establish Zikrullah at all Times	104	149
• The Showman's Expertise	104	149
• Prophets are Maksum and Auliya, Mahfuz (protected)	104	149
• No Repetition of Allah's Epiphanies (Tajalliyyat)	104	150
• Care in Reciting Quran	105	150
• Methods of Reciting Quran	105	153
• Focus on the Goal	106	154
• Test of Concentration	107	157
• Reasons for Non-congregational Namaz	108	158
• Etiquette of Reading Writings of Auliya	109	161
• Test of Love	110	163
• Uruj and Nuzul	110	163
• Tawakkal	111	164
• Effort and Tawakkal	111	164
• Remedy for Fear of Death	112	166
• The Reality of Iqbal's Shikwah Poem	112	168
• The Sada Suhagis	113	168
• Presence before the Auliya without Wudu	114	172
• Ism-i-Azm (Allah's Greatest Name)	114	172
• Test of One's Iman	114	172
• Method of Performing Zikr	119	183
• The Grace of Zikr	120	184
• Reality of Zikr	121	188
• Oneness and Multiplicity	121	188
• Advantage of Eating Meat	121	189
• The Power of Thought	122	190
• Gifts from the Jinns	123	193
• Craving for Death	123	194
• Kafir Shah Sahib	124	195
• The Best of Musical Sounds	125	197
• Reti Shah	126	198
• The State of being Majzub	127	201
• Arab Beauty	127	202
• Husn and Jamal	127	202
• Good and Evil	128	204
• Need for a Shaikh	129	205
• Love and Extreme Devotion	129	205

• Ta'wiz against Labour Pains	130	207
• Maulana Karim Raza Sahib	130	208
• Maulana Karim Raza Sahib in the Company of a Prostitute	131	209
• Akhfa (Secrecy) of the Auliya	132	211
• Faqr (Penury) under the Cloak of Plenty	132	212
• Zikr at the Time Eating and Drinking	133	215
• Success	133	215
• Difference between Good and Evil	134	216
• Service to Mankind is a Form of Worship	134	216
• No Accountability for the Lovers	134	216
• The Graces of Travails	135	218
• Thanksgivings for Troubles	136	221
• The Saliks' Real Aim	137	224
• Eating Habits	137	225
• Bewilderment (Hairat), Good and Bad	138	225
• Habibullah Lovegrove	138	227
• Surah Fatiha and American Doctors	139	229
• Blessing of Afflictions	139	230
• Rigours of the Test of Love and Devotion	140	231
• It is Wrong to Test the Saints	141	233
• Is it Better to be a Lover or Beloved?	141	235
• Philosophy of Sins	142	238
• Fate is Unchangeable except through Prayer	143	238
• Lack of Wisdom	143	240
• Need for Food	144	240
• Minority Rule	144	240
• Hindu-Muslim Riot in Ajmer	144	241
• The Stage of Fana-fi-Shaikh	145	242
• Blessing of Afflictions	145	243
• Blessings of the Writings of the Auliya	146	244
• Mathnavi Gulshan-i-Raz	146	245
• Translation of the Quran without its Text	147	246
• Etiquettes of Visiting the Auliya	147	247
• Easier to be a Faqir than a Shaikh	148	248
• The Effect of Music	148	248
• The Meaning of Rahim	149	250
• Service to Humanity	149	250
• Recognition of Status	149	251
• Knowledge of the Unseen (Ghaib)	150	252
• Sama'	151	253
• Sama' is not Haram in any Silsila	151	254
• Hazrat Ghausul Azam and Sama'	152	254
• Imam Abu Hanifa and Sama'	152	255
• Iman Ahmad Hanbal and Sama'	152	256
• Mujahidah – Past and Present	153	257
• Maulana Fakhr and His Khalifahs	154	258
• Belief (Yaqin)	155	261

• Meaning of Youm	156	263
• Zakat in Shariah and in Tariqah	156	263
• Relating a False Dream	156	263
• 24 th Night of Ramadhan	157	264
• Qiaafah (Palmistry), Astrology and Science of Numbers	157	264
• The Grace Involved in Sleep	158	266
• Love of the Holy Prophet	158	267
• Hazrat Umar's Love for the Holy Prophet	159	268
• God and Man	159	269
• Absolute Nur	159	269
• Need for Rest in Suluk	159	269
• Khawaja Sahib's Grace	160	269
• Doctor Abdul Aziz	160	271
• Sitting High in the Dargah	162	280
• Khawaja Husain's Popularity	163	281
• Blessing of Affliction	163	282
• Who is Worthy of Respect	164	283
• Satan and the Power to Mislead	164	283
• Prediction about the Arabs	164	284
• Completion of Suluk	165	285
• Signs of a Genuine Shaikh	166	287
• Meaning of the Kalimah	169	293
• Auliya are also Naib-i-Rasul and Saheb-i-Irshad	169	294
• Different Viewpoints, a Blessing in disguise	169	294
• Virtues of Generosity	170	295
• Relations with Allah	171	297
• Hazrat Fuzail bin Ayaz	172	298
• Best Method of Understanding Quran and its English Translation	173	300
• Blessings of the Company of Zakirin	174	302
• Mi'raj	174	303
• Music	174	303
• Is the Human Soul Mortal or Immortal?	175	304
• Wahdatul Wujud	175	304
• Progress after Death	175	305
• Concentration in Namaz	176	305
• The Ego of Abu Jalaj and Abu Wahab	176	306
• Siddiq-i-Akbar's Selflessness	176	306
• Wealth is to be feared	177	308
• Hazrat Umar and Hormuzan	177	309
• Che Manzil Bud Shab Jaye Ki Man Budam	178	311
• Recognition by Opposites	179	315
• India, the Inheritance of the Chistiya	180	316
• The Auliya are Irremovable	180	317
• Sama' in India	181	318
• Need for Barzakh in the Form of the Shaikh	181	319
• Blessings of Combining at Night	182	320
• Arif and Non-Arif	182	320

• Spiritual Atmosphere during Ramadhan	183	323
• Blessings of Kalimah Tayyibah	184	323
• Surahs during Witr	184	324
• Why Muslims are Safe from Calamities	184	324
• Jinnah-Gandhi Meeting	185	326
• Salvation for the Muslims	186	328
• Necessity for Dua' Saiful Qati'	187	329
• The Last Day	187	329
• After Death	187	330
• Superiority of Good Company over Good Deeds	188	330
• Always Think Death is Near	188	332
• Spiritual Benefits (Faizan) and Bodily Ailments	189	333
• Namaz is a Must	189	334
• The Best Way of Saying Namaz	189	334
• Sighting of the Moon	190	335
• Knowledge of the Unseen	190	335
• Reality of Kashf and Karamat	191	337
• The Prophet's Kindness	191	338
• Is it Shirk (Polytheism) to Seek Anything from other than Allah?	192	340
• Intermittency Stops Progress	192	341
• Hazrat Abu Yusuf Darani and Khazan	193	343
• Abdiyat	195	346
• Hazrat Shah Waris Hasan's Way of Life	195	347
• Maulana Gangohi	196	348
• Circles of Zikr	196	349
• Power of Three Hearts	197	350
• Democracy	197	350
• Exalted Ecstasy	197	351
• Meeting Hazrat Sabir Sahib	198	353
• Sabri Urs	199	354
• Those who Abuse the Companions are Kafirs	199	355
• Muslim and Mu'min	200	356
• Confrontation in Discussion	200	356
• Lataif-i-Sitta	200	357
• Amal for Avoiding Plague	201	358
• Blessings of Juma'a	201	359
• Blessings of Surah Taghabun	202	359
• Smallpox	202	359
• Accountability of the Day of Judgement	203	360
• The Correct Method of Doing Tabligh	204	362
• Democracy	204	364
• Kinds of Imitation (Ittibaa)	205	364
• Tasawwuf and the Prophet	205	364
• Real Iman	205	365
• Books of Auliya Allah	206	366
• Muhammad Syed Banarsi	206	366
• Repentance Pleases God	207	369

• Allah Loves His Creatures	208	371
• Adherence to Namaz Timings	208	372
• Varieties of God's Epiphanies	209	372
• Spiritual Strength	209	373
• Hazrat's Kashf about Conquest of India	209	374
• Compensation	210	376
• Stages of Fana	211	376
• The Mi'raj and Question of Time and Space	211	377
• Krishna and Rama	212	379
• Maulana Rumi's becoming a Murid	212	380
• A Hindu Teacher's Query	213	383
• Kashf-i-Qubur	214	385
• Shah Abdul Aziz Son of Shah Waliullah Muhaddith of Delhi	214	386
• Shah Abdul Quddus Gangohi	216	390
• Translation and Meanings are Different	217	392
• Majzub's Tafsir of 'Seeru Fil Ard'	217	393
• Hindu Politics	217	394
• Farooq Ahmad	218	394
• Kashf	219	397
• Revelation of Acceptance	219	399
MAHIM SHARIF (BOMBAY)		
• Presence before God	220	402
• Shariah and Tariqah is the Same	221	402
• Wilayat and Nabuwwat	221	403
• Habs-i-Dam (Holding of Breath)	221	403
• Surat Mithali is between Body and Spirit	222	404
• Giving up the World	223	406
• Purdah	224	407
• Qutub Sahib's Grace	224	410
• The Companions of the Prophet	225	411
• Hazrat Ghausul Azam	225	411
• Doubts	225	412
• Tazkiah, Tasfiah, Tajliah and Takhliah	226	412
• Indirect Instruction	226	413
• Hindu Dharam and Asceticism	226	413
• Company	227	413
• Wrong Use of Tabarra	227	414
• Good News of Jannah	227	414
• Haji Malang Baba	227	415
• Abstention from Drink	228	416
• Haji Sahib and Hazrat	230	422
• Main Attribute of the Time	230	422
• Be Straight Forward	231	423
• Attendance at Mazar	231	424
• Setting Our Own House on Fire	231	424
• Sir Muhammad Rafiq	232	424
• Trust in God	232	508

• Tawakkal of Men of Allah and of the Common People	233	509
• A Tawakkal Cure	236	514
• A Guest and His Bedding	236	514
• Everything Should be for Allah	237	516
• Godliness (Lillahiyat)	237	516
• The World is a Caravanserai	238	517
• What is the Destination	238	517
• The Goal of the Salik	238	517
• Prophet Ayyub's Trial	239	519
• The Blessings of Sabr and Shukr	240	520
• The Blessings in Hardships	240	520
• Prime Condition for Preachers	240	521
• Compassion for the Sinners	240	521
• Alim-billah (He who knows Allah) and Alim-bi-Amrillah (He who knows His Commands)	241	522
• The Best Way of Guidance	241	522
• Difference between the Ulama and the Sufis	242	523
• Three Ways of Knowledge	243	524
• Prayer without Wudhu	243	525
• Your Religion is Best but it is out of My Capacity	244	526
• The Urge for Jihad	244	527
• Jinnah	244	528
• Key to Salvation	245	528
• Battle of Badr	245	529
• Eternal Life	245	529
• Difference between Knowledge and Awareness	246	530
• A Pious Lady's Dream	246	531
• Jihad and Suluk	247	531
• The Benefit Derived from the Martyrdom of Bihari Muslims	247	532
• Politics – A Part of Religion	247	532
• End of the British Rule	248	533
• The Shahid's Desire	248	534
• Lillahiyat (Godliness) in Jihad	248	535
• God Helps the Brave	249	536
• Few in Numbers but Thankful	250	538
• Pakistan, a Gift from Allah	251	539
• Doubtful Shahadat	251	539
• The Muslims	251	540
• Unity of Muslim States	251	540
• Internal Reform	252	541
• Urs and Fatihah	253	544
• Unseemly Act at Mazars	253	544
• Beneficence of Faridi Darbar	254	546
• How to Discard the World	255	547
• How to Increase Spiritual Power	255	547
• Firing of Shots	255	548
• Long Hair and Brown Clothes	255	548

• Heavenly Gate	256	549
• Ceremony of Shells (Cowries)	256	549
• Brown Sugar during Fatihah	256	550
• Displeasure with Sainly Personality – A Declaration of War against Allah	257	550
• A Rare Example of Godliness (Taalug-bi-Allah)	257	551
• Not to Visit Mazar Repeatedly	257	552
• Allah's Darbar	258	553
• Nearness to the Prophet in Madinah	259	554
• A Rule of the Spiritual World	259	554
• Proper Etiquettes	260	555
• Special Feature of Madinah	260	556
• Hazrat Ghausul Azam at the Prophet's Tomb	261	557
• Hindu Keeper of a Mazar	261	557
• Divine Justice	261	558
• A Draft for a Prayer	262	559
• A Peculiar Prayer	262	560
• Life Span of Hazrat Khizr	263	561
• Jalal and Jamal (Beauty and Majesty)	263	561
• Jalal and Jamal of Hazrat Muinuddin Chishti	263	562
• Jalal and Jamal of Hazrat Sabir Sahib	263	562
• Ask and He shall Give	264	563
• Evil and Good	264	563
• Comprehension of Allah	264	564
• Vision of Allah	264	564
• Limits of Ascendance (Uruj) and Descendence (Nuzul)	265	565
• Sukr and Sahw (Ecstasy and Sobriety)	265	565
• Hindu Defined	265	566
• Political Miscalculation by the British and its Reason	266	567
• Mistakes of the Moghuls	267	568
• British Diplomacy	267	568
• The Sirat-i-Mustaqim (The Straight Path)	268	570
• Divine Law	269	573
• Afternoon Tea Meet	270	574
• Namaz to be Said at the Earliest	271	575
• Huzur-i-Qalb (Attentive Heart)	271	576
• Hazrat Umar's Concentration	271	576
• Course (Ajmal Suluk)	271	577
• Hijab-i-Nurani	273	578
• Reform through Writings	273	580
• Reform of Character	274	581
• Responsibility of the Muslim League	275	583
• The French Revolution	276	584
• Islam and Slavery	276	585
• The Need for Pakistan	277	586
• Communism	278	587
• Progress and Conservatism	278	588
• Brutalities of Western Warfare	279	589

• Islamic Politics	279	590
• Evil has its Use	280	591
• Natural and Supernatural	280	591
• Time and Space	281	592
• Time Conception in the Other World	281	594
• Is Man a Free Agent?	282	598
• Theory of Relativity	283	598
• Amina Pope's Fast	283	599
• Grace and Beneficence	284	601
• Jalal-i-Sabri	285	602
• Prayer for a Dead Dancing Girl	285	603
• Continuous Expression of Thanks	285	603
• His Words are Words of God	285	604
• Nearness of Hazrat Khawaja Hasan to the Prophet	286	605
• Excessive Muraqabah	287	608
• Namaz in Heaven	288	609
• Power of Thought (Tawajjuh)	288	610
• Good Manners	289	611
• To Follow or Merely to Ape	289	613
• Ihram and its Misuse	290	614
• Bishar Hafi's Taubah	290	615
• The Many Facets of Haji Sahib	291	616
• Easy Mujahidah	291	616
• Beard	291	617
• Effect of the Outer Man on the Inner Man	292	618
• Humility of Sufi Shaikhs	292	619
• Humility	293	619
• Inculcate Humility	293	620
• Yazid the Cursed	293	621
• Signs of Iman	295	625
• Hijrah	295	625
• We are Their Children	295	626
• Allah and His Khalifah	296	627
• Windows of Nur	296	627
• Love of Allah is Love of Rasul	296	628
• Qul Ya Ibadi	297	629
• Loss of the Prophet's Seal	297	629
• Stages of Knowledge	298	630
• Difficult to Understand the Other World	298	631
• Fatihah and Cash Distribution	299	631
• A Concession	299	632
• Bondage and Freedom	300	633
• The Doctrine of Qada' and Qadar (Predestination and Free-will)	300	633
• Predestination and Free-will	300	634
• What is Nearness?	301	635
• Islamic Justice	302	636
• Another Case	302	

• Hidden Administration (Spiritual Hierarchy)	302	639
• Short-sightedness	303	639
• Allah's Hidden Organization	303	640
• Human Mind Cannot Comprehend Divine Reality	304	641
• Blessings of the Sea	304	641
• Wahdatul Wujud	304	642
• Wahdatul Wujud and Quran	305	643
• Meaning of Hasanatan	306	644
• Continuity in Verses	307	646
• Tafsir-bil Rai	307	646
• This Has to be Experienced and Not Talked About	307	647
• The Shortest Cut	308	649
• No Difference between Wahdatul Wujud and Wahdatush Shuhud	308	649
• Quran and Wahdatul Wujud	310	651
• Shirk in the Guise of Tauhid	310	652
• Allah Remembrance is The Aim	311	654
• Habit is an Obstacle	312	657
• Zikr is Its Own Reward	313	659
• Zikr Plentifully	314	660
• Steadfastness	314	661
• The Shaikh – An Agent	314	662
• How to Receive Faizan	314	663
• A Programme Outline at Time of Bai'at	315	663
• A Rare Prescription	315	665
• Suluk-i-Muhammadi	316	665
• A Short Cut	316	666
• Satan's Tauhid	316	667
• Only God is Limitless	317	667
• Only Allah is the Infinite	317	668
• List of Hypocrites	317	669
• Death of Maulana Sahib's Son	318	669
• Height of Allah's Grace	319	671
• Death is Near	320	673
• The Angel of Death	320	674
• Hazrat Jibrail	321	675
• Karamat of Hazrat Haji Sahib	321	675
• Handicap of Smoking	321	676
• Repentance	322	677
• Sin and Ego	322	677
• Companionship	322	678
• Seclusion in the Midst of Congregation	323	679
• Abid and Qalandar	324	680
• Rewards of the World and of the Hereafter	324	680
• Extreme Piety	324	681
• The Meaning of Darud in the Language of Ishq	325	682
• The Dumb Lady	325	682
• Woman and Khilafat	325	683

• Our Ana and Divine Ana	326	683
• It is We Who Do it	326	684
• Ana wa Nahnu (I and We)	327	685
• Need for Riadhat and Mujahidah (Practice and Effort)	327	685
• Real Meaning of Kullu Man Alaiha Fana	327	686
• Need for Manifestations or Determinations	327	687
• That Which is Not Obtained	328	688
• Different Languages but Mean the Same	328	688
• Unseen Faith	329	689
• Unquestioning Faith	329	690
• Mention of Auliya in Quran and Hadith	330	691
• Intensity of Love is Sign of Iman	331	693
• To Like what Allah Likes	331	694
• Shaairullah	331	694
• Hazrat Shahid Kirmani	331	695
• No Criticism of the Appearances of Darweshes	332	695
• Sign of Wisdom	333	698
• Safe Path	333	698
• Hazrat Rabia Basri and Hazrat Sufyan Thauri	333	699
• Hazrat Amir Khisroe	334	700
• Ecstasy of Shaikh Abdul Quddus Gangohi	334	701
• Two Kinds of Kashf	335	703
• Shaghal Sehpaya and Shagal Sarghosi	335	704
• Sultanul Azkar	336	704
• Latifa-i-Khafi	336	704
• Fana-ul-Fana	336	705
• Perfection of the Din-i-Ilahi	336	705
• Two Aspects of Zat	336	706
• Khulafa-i-Rashidin	337	706
• Be Strict with Yourself	337	707
• Philosophy and Revelation (Ilham)	338	708
• Clear Signs	338	708
• Ambiguous Signs	338	708
• Standard of Piety in Spirituality	338	709
• Blessings of Companionship	338	709
• Speciality of Prophet's Faizan	339	709
• Ways of Imam malik	339	710
• You Will be Thrashed	339	711
• Three Degrees of the Prophet's Progeny	340	711
• Ward off Evil	340	712
• Fazhul Haq Berkley	340	712
• Tabligh in Europe	341	715
• Piety of Vision	342	716
• Department of Love	342	718
• Hazrat Banda Nawaz	343	718
• Ecstasies of the Prophet	343	719
• Kakul and Aaghosh	344	720

• What is Shyrk (Polytheism)	346	725
• Secret of Tauhid	347	726
• Tauhid in Tasawwuf	348	728
• Itlaaq and Ta'ayyunat	350	730
• Qura-i-Fa'el	350	730
• Family Status	350	731
• Hazrat Bilal	351	732
• Lineage	351	732
• Payment for an Amulet	351	733
• An Evil in Sufism	352	734
• Defeat of the English	353	736
• Talwin and Tamkin	353	737
• Signs of the Auliya Allah	353	737
• Tauhid	353	737
• Firmness of Iman	354	738
• Three Sources of Learning	354	739
• Need for New Terms	354	739
• Superiority of Some Auliya over Prophets of Bani Israel	355	740
• Hazrat Amir Muawiyah	355	740
• Imam Mehdi	355	741
• Pir and Murid	356	741
• Allah's Remembrance of His Servant	356	742
• An Invitation from the Sahib-i-Mazar	356	743
• A Bengali Babu	357	745
• Hindu and Jew	357	746
• Guru Nanak	357	746
• Bhagwat Geeta	358	747
• Abdullah Bin Salam	358	747
• Prophet's Justice	358	748
• A Hadith on Visiting Graves	358	748
• The Flute	359	749
• A Mole on a Pretty Face	360	750
• No Duality	360	751
• Tarawih Namaz	361	753
• The Shaikh is also a Rightly Guided Khalifah	361	754
• Divine Will	361	754
• Two Kinds of Shirk	362	755
• Satiation	362	755
• Today's Atmosphere	362	756
• Wilayat-i-Yusufi	363	757
• Detachment	364	759
• God's Extreme Kindness	366	765
• Spreading Rumours is a Sin	367	766
• The Prophet's Merciful Attitude	367	766
• Two Standards of Correctness of Hadiths	368	767
• Teachings of Hadiths by Abul Hasan Kharqani	368	768
• Hazrat Amir Khisroe and Hazrat Bu Ali Qalandar	369	769

• Wonders of Hazrat Amir Khisroe	369	770
• God's Image in the Prophet's Mirror	370	771
• Reality of Thought	370	772
• Reality of the Word (of God)	370	772
• What is Music?	371	772
• Qawwali in Mosques	372	775
• Expulsion from the Silsila	373	776
• Shaghal-i-Shamsi and Shaghal-i-Qamri	373	778
• What do You Know of Iman?	373	778
• Best Way of Subduing Nafs	374	779
• Tonic for the Self	374	780
• Self Respect and Vanity	375	781
• Discussion of Two Nabis	375	782
• Usefulness of Satan	376	783
• Satan's First Attack against Islam	376	784
• Second Attack	376	785
• Third Attack	378	789
• Unseen Belief	378	789
• Mental Exercise	378	790
• Urs of Khawaja Nasiruddin Chiragh	379	791
• Mushryks of Makkah and the Present Exoterics	380	794
• Fruitless Efforts	380	794
• Do Not Look Back	381	794
• The Shaikhs Reflection	382	797
• Hazrat's Outing in the Company of Khawaja Sahib	382	799
• Dreams – Allah's Language	384	804
• The Rasul's Court	384	804
• The Shaikh's Karamat	384	805
• Qawwali of the Chishtiya and Brightness of Qawwals	385	806
• The Real Shah Hayat Ahmad	386	808
• Manners of Listening Qawwali	387	811
• Observance of Sequence in Qawwali	388	812
• The Stage of Search for the Beloved	389	812
• Songs of the Stage of Fana-fi-Allah	390	813
• Songs of Baqa-bi-Allah	391	814
• Progression	393	816
• Removal of Disease	394	817
• The Companions and Wahdatul Wujud	394	818
• Divine Personality (Zat) and Attributes are the Same	394	819
• Body and Soul	395	820
• Definition of Worship	395	820
• A Glimpse of Sharh-i-Sadar (Opening of the Heart)	395	820
• Madinah and Kashf	396	821
• Iman – Encouraging News	396	821
• Capacity to Receive Faizan	396	822
• The Meaning of Hajj	397	823
• Arafat – Nearness to Allah	397	823
• Stages of Tauhid	398	824

I N T R O D U C T I O N

By Alhaj Capt. Wahid Bakhsh Rabbani (r.a.)



INTRODUCTION

By Alhaj Capt. Wahid Bakhsh Rabbani (r.a.)

WHAT IS MAN, THE PURPOSE OF HIS LIFE, AND HOW TO ACHIEVE IT



IN PRAISE OF ALLAH AND HIS PROPHET

*Allah is not awaiting praise by us,
Nor is Muhammad anxious for it,
Allah is the best admirer of Muhammad,
And Muhammad is the best admirer of Allah,
If however, speak you must,
Say, "O Muhammad give me Allah,
And O Allah give me Muhammad."*

INDEBTEDNESS

How can a tiny creature like me thank the Almighty, the Divine Beloved of all, who pulled Adam out of the Ocean of Eternity (*Itlaq*) and bestowed upon him the honour of His vicegerency, and then created a storm of love in his heart to seek reunion with the fountain of Divinity.

Thanks and gratitude are also due to Muhammad (SA) who came forward to guide the caravan of the lovers and enabled them to drink deep at the fountain of Divine Beauty and Unity.

This book consists of the life account and sayings of my shaikh Hazrat Maulana Syed Muhammad Zauqi Shah (RA) of the Chishtiya spiritual order (*silsila*) who was also initiated in the Qadriyah, Suharwardiyah and Naqshbandiyah *silsilas* and was qualified as *khali-fah* (spiritual guide) to teach and train the seekers to reach Divine Nearness and Union.

The atmosphere in the world is polluted by new notions and theories like communism, socialism, capitalism, materialism, democracy, fascism and the like. At every step we run into complications and riddles. In this age of complexities, the example of Hazrat is a complete lesson in how to live. Having been a graduate from Aligarh University, he was well versed in old as well as modern learning. He was aware of the problems of national and international affairs. Being an *Insan-i-kamil*, a *Wali* and an *Arif* (gnostic), the reality of space and time and of matter were within his knowledge. Solutions for all problems, connected with heaven and earth, difficulties and complications of human life are to be found in his discourses — especially so with regard to those problems that are a source of conflict between the *ulama* and those who claim to be knowledgeable in the new sciences.

He has discussed, through religious principles and inspired knowledge, such complex problems of *purdah*, music, photography, the cinema, religion and science, religion and communism, religion and democracy, as well as materialism and capitalism. He has thrown much light on the real Islamic system, the office of a ruler, the duties and status of the *ulama* and the internal and external policies of the state. In addition, this book lays down a complete course in eradication of evil habits, acquisition of praiseworthy qualities, how to increase spiritual powers, securing of powers like *kashf* and *karamat* and absorption (*fana*) by which the Perfect Man gets attributed with Divine Attributes, and qualifies as His Vicegerent on earth.

Therefore, this book is not only a mine of knowledge for the beginners and the intermediates, but it also serves as a code of conduct for the *ulama*, elite and adepts. From this, the purpose of the creation of MAN — who is the best specimen of God's Creation, and Vicegerent of God on earth — can therefore be known.

REALITY OF MAN

There are many aspects that ought to be known of Man. Firstly, that Man is the whole creation in a nutshell. Whatever there is in the universe is to be seen in Man. That is why the universe is called the Macrocosm and Man is called the Microcosm. In short, Man is the spirit of the universe.

Secondly, Man is a combination of four elements, water, fire, air and earth. These constituents are inimical to one another, ever ready to destroy one another. But the Creator has put them together in a compact form (Man) with intelligence (*aqıl*) to maintain a balance among the conflicting constituents, so that Man may reach his destination.

Thirdly, and most important of all, Man is a combination of body and soul. The soul, called as such, is again a combination of a number of varieties, like animal soul, human soul, angelic soul and divine soul. They are all called the *ruh* or spirit as a whole. What is the philosophy behind mixing the *ruh* with the earthly body? A number of reasons can be detailed for this, but briefly, it can be said that there are two prominent reasons: First, that God has put man through a continuous test by giving him animal and angelic qualities. The higher soul keeps urging Man to greater heights, whereas the animal body tries persistently to drag him down into the fulfilment of the body's base desires. Everything is attracted towards its origin, even the soul, whether animal or angelic. Now, while this perpetual contest would appear to be a torture, it is in reality a great blessing as it leads to spiritual strengthening. In that sense, even the existence of Satan is a blessing. Men of God consider Satan to be a wrestler meant to be wrestled against, in order that Man may increase his spiritual strength and powers. A poet has said:

“If Satan had no power and all power were with God,
What fun would there be?”

The second reason behind mixing the *ruh* and the material body, is that the combination of darkness and light made a mirror for Man in which God's Attributes are reflected for the benefit of Man. That is how the Trust which the angels and the mountains could not accept was taken over by Man. God says in the Holy Qur'an:

“We offered the Trust to the heavens, to the earth and mountains — But they were not prepared to take it up, and shrank from it; but Man took it up; to be sure, he is foolhardy and ignorant.”

The angels could not accept the challenge as they are wholly a *noor* (light) without any dark side; the earth and the hills could not accept it as they are entirely darkness without a dimension of light. Man,

however, has both darkness and *noor* in his formation to be able to function as a mirror to reflect Divine Attributes of Knowledge and Power.

We have now to see what that Trust was! That was the very vicegerency on earth of which God had forewarned the angels saying that He was about to create a *khalifah* on earth.

When a mirror was created through a combination of *noor* and darkness, and God saw in it the reflection of His own Names and Attributes and viewed His own Beauty, He fell in love with it, and made it worthy of *sajdah* by the angels. He thus gave man—His reflection—the crown of earthly *khilafat*.

Hazrat Ghausul Azam wrote his *ILHAMAT* (revelations) and Hazrat Gesu Deraz wrote the commentary thereof where the first words are: “I (Allah) am the best Lover and the best to be loved is Man.”

How was this favour of being the desired and loved acquired by Man? The reason is that within him is the reflection of God’s Attributes of Knowledge, Power and Beauty.

THE AIM OF LIFE

Thus, we see briefly the purpose of Man’s creation. Let us now examine it with some detail. It is axiomatic that a person who invents a machine knows well the purposes for which the machine can be used and the method it should be utilised to operate it properly. Man has been created by God, and it is He alone Who knows all about him. The philosophers and scientists of the world *could* possibly know about Man’s workings *if* they had created him and they would then be in a position to lay down rules and regulations to define and control his workings.

But Man is a complicated being, and when no human agency is capable of creating from nothing—even a twig or a particle of sand—how is it possible that their unfounded claims of laying down rules for human behaviour be acceptable? It is only Man’s Creator who may lay down such rules. That is the reason that, out of His great Kindness, God kept sending His prophets, in every period of time; prophets who conveyed to humanity Divine rules for Mankind. Salvation of Man, therefore, depends on his following these Divine rules without

attempting to enslave himself to human-made rules. The latter would only lead to his destruction!

We have now to see what Qur'an has to say on the matter. It is the last, most complete and the latest Book on the subject of Divine Rules. It says:

"I have not created Man and the Jinns except to worship Me."

Every edict of the Holy Qur'an is comprehensive. The Prophet has said that the meanings in Qur'an are obvious as well as hidden. Each hidden inner meaning has a further meaning hidden in it and that too has a further inner meaning. Thus there are seven inner meanings. Thus, in the last quoted verse, while Qur'an requires the common people to obey and worship, it also hints that the selected persons should try to reach the spiritual heights. The verse says that one should become an *abd* (worshipper or slave).

We have to see then what *abdiyat* means, and how it can be achieved. Remember that *ibadat* (worship, from the root word '*abd*') is useless without a sense of love. Indeed, *ibadat* is a product of love; if there is no love, why should one worship? The love of God is ingrained in Man so that worship of God is a natural act. And, just as love has degrees, so too does worship have the same variants — weak, extreme and limitless. That is how the word *mu'min* has been defined by the Qur'an as:

"Those who are mu'mins have an intense love of God."

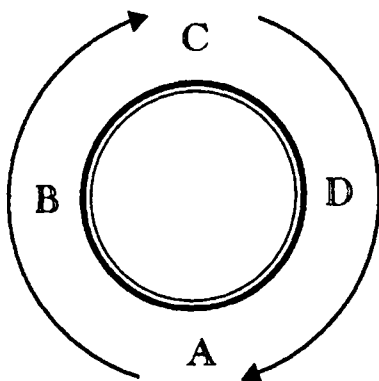
It is this very love which is the essence of religion, and the aim of worship. With love, everything is gained, and if there is no love, there is nothing else to be had. That is what Maulana Rumi says in his poem:

'What is all this lament for,
If not for that Beloved who is the Creator of all Beauty,
And the centre of all attractions!'

THE SPIRITUAL COURSE (*SULUK-ILALLAH*)

Since all worship aims at love and the Beloved is God, therefore, the aim of man's life in the ultimate is a merger with Him. For the

FIGURE 1. The Spiritual Journey in Diagrammatic Form



attainment of this goal, the Sufi Doctors have set up a course of training for the pupils. This is called *suluk* in the science of spiritualism. The details of this science are many. Nevertheless, a geometrical form as shown on the left gives some sort of picture in this regard (FIGURE 1.).

The *salik* (spiritual wayfarer) starts his journey from A and his first destination is C. A is the starting point and C represents the desired destination which is Allah Himself. The journey from A to C represents *sair-ilAllah* or journey to Allah. When he reaches C, the *salik* merges in Allah's soul and then starts *sair-fillah* or journey in Allah, there being no limit to the Divine Being, the *salik* loses his own identity there, and nothing remains except Allah. The *salik* finds such pleasure there that all worldly pleasures dim into insignificance. The *murid* loses himself in the Personality and the Attributes of Allah according to Hadith:

"When a bondsman of Mine does voluntary deeds of worship in order to achieve nearness to Me, then I love him. So much so that I become his ears and he hears by Me; I become his eyes and he sees by Me; I become his hands and he holds by Me; I become his feet and he walks by Me; he obtains all that he desires of Me and when he seeks refuge in Me, I grant him that refuge...."

This Hadith hints at the above mentioned state of *fana-fillah*. When the Hadith says, 'Die before death', the same is meant—that is: 'Lose yourself to save yourself.'

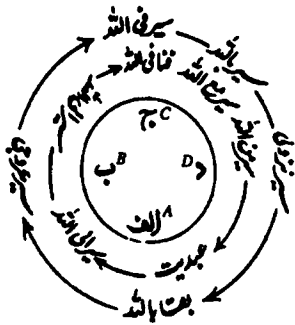
Before the ordainment of the Prophet and the revelation of Qur'an, all the earlier religions—namely Hinduism, Buddhism, Christianity and so forth—considered the stage of *fana-fillah* to be the highest stage. That is why the followers of those religions considered that to be engrossed fully in meditation in forests and on hilltops was the pinnacle of achievement for man.

Islam showed the way to the completion of religious ascension, and completed the *deen* for mankind. What was that ultimate stage towards which Islam guided mankind? That stage requires man to

FIGURE 2. The Spiritual Journey (with Arabic Explanation)

come out of that stage of *fana-fillah*, to return to the world and to become busy with its affairs *while* immersed in Allah. Man, thus being attributed with Divine Attributes becomes the *khalifah* (vicegerent) of God on earth.

In the circle diagram, the *salik* comes out of the stage of merger (or *fana*), returns to A via D. The journey from C to A is called *sair-billah* (journey with Allah) and *sair-min-Allah* (journey from Allah) and when the *salik* reaches A again, that is called *baqa-billah* and the stage of *abdiyat*. At this stage, the *salik* is rightly called 'Wasil-i-Haq' and 'Fana-fi-Allah'. He is united with *and* separated from Allah simultaneously. In other words, he experiences both sobriety and intoxication. This is known as *Jama-ul-jama'* (Union of union) and *Farq-ba'adul-jama* (Separation after union) which is a very high position; indeed it is the last stage of human development after which there is nothing more for man to aspire for. This stage is even higher than that of the angels.



Now the question arises as to why such a position is higher than the stage of complete merger (*fana*). The answer is that the height of achievement is to remain immersed in God and yet to do His bidding and to act in every way under instructions from him. This is called sobriety amidst storms of intoxication.

The *Ushaq* (Lovers of God) say that the pleasures of separation are in no way less than the pleasures of union. A sight of the beloved is most pleasurable when the beloved is away from sight for sometime before that. Thus, at the stage of *abdiyat*, the two states union and separation keep alternating and the lover takes full pleasure in both states. When he reaches the stage of *abdiyat*, he sees things with the *Noor* of Allah while remaining in *baqi-billah*. He then becomes the vicegerent of Allah and rules the world in that capacity and the reality of all things is known to him. Obviously, such a state cannot be his portion if he cannot act as the vicegerent. Thus, the stage of *abdiyat* is superior to that of *fana-fillah*. It is this higher stage that Islam aims at. And, as soon as this highest of spiritual evolution is made known to mankind, the string of persons coming in as prophets ceased as it became unnecessary.

This stage of *abdiyat* is the stage reached by the Prophet Muhammad (SA) and it is unique to him. While Prophet Adam (AS) was *Safiullah*, Prophet Ibrahim (AS) was *Khalilullah*, Prophet Musa

(AS) was *Kalimullah* and Prophet Isa (AS) was *Ruhullah*, the Prophet Muhammad (SA) was *Abduhu-wa-Rasuluhu*. Thus the Prophet's *mi'raj* was an indication of the stage of *abdiyat* or *baqa-billah* and it was granted to him in a state of Divine consciousness, not Divine intoxication, which is a great achievement.

Although the other *auliya* (saints) too attain merger at C, the *mi'raj* at A in his bodily form was special only to the Holy Prophet. It is indeed a great feat of nearness to Allah in bodily form and in full consciousness which is not possible except for the Prophet Muhammad (SA). It was no wonder that the Prophet reached such heights in such a short time. The wonder is that he returned so quickly from such a height.

The reader should by now have understood what the aim in life should be. It must be clearly understood that it is not against that purpose to engage in worldly matters. Indeed, Islam enjoins that worldly affairs must be undertaken in all sincerity; laziness is strictly prohibited. One must seek to earn one's livelihood, should bring up one's children properly and help one's relatives, the orphans, the widows and the needy. Islam stresses honest striving for one's livelihood. It is certainly permissible to acquire wealth and progress in the world. Such has been the practice of the Companions, of many *auliya* and godly persons. Trade is not prohibited in Islam. But all this must be done with a view to seek the approval of Allah. Which must be the aim in everything. When the Hadith says that the world is a carcass and those who are its seekers are like dogs, it means just this.

When one indulges in the affairs of the world, the world is not to be the aim; the aim must be, in all respects, to gain the pleasure of Allah. If a person boards an aeroplane, his aim is to reach his destination and not just to be in the plane! This is what Maulana Rumi meant when he said:

"The world has no meaning if we are unmindful of God,
No pleasure, children or a wife are worth anything.
If the water is inside that boat,
that is the boat's destruction;
The water under the boat is what facilitates the journey."

Thus, man is destroyed if the world enters his heart, but, if the world is made the *means* to an end—the nearness of Allah—then he attains salvation. The aim of all worldly efforts is to be in a position to

concentrate on the Divine. Allah's name is the food for the soul. To rule, to maintain an army, to progress in industry, to cultivate the land and to study science and its inventions, these are all matters which should incline man towards Allah, and *fana* with God has to be the ultimate aim. This is, as is said in Surah *Ra'ad*, verse 28:

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah; for without doubt in the remembrance of Allah do hearts find satisfaction."

The soul is in the nature of a rider and the world his horse. How absurd it would be, when a guest visits you on a horse, you were to look after and feed the horse and neglect the rider (the guest)!

It must also be remembered that when people call themselves the repositories of *Khilafat-i-Ilahia*, and demand that they be entrusted with rule in the world, they must first keep their egos in check and should have reached the stage of *fana-fillah* and secured the status of *abdiyat* before laying any such claim. It was only thus that Hazrat Umar sitting in Madinah could see, with the help of the Divine *Noor*, what was happening far away and could guide his commanders from afar during battle. These other people who claim *Khilafat-i-Ilahia* seem to oppose spiritualism, *tasawwuf* and religious training at the same time these days.

An Objection. Some people wonder how one can attain *fanaiyat* such that man becomes fully absorbed in the Attributes of Allah. This is a pointless objection. Allah says:

"When you threw dust at the kafirs, it was not you who threw the dust; It was Allah who threw the dust."

If there was no *fanaiyat* of the Prophet in Allah, then how could this be said?

The Office of the Shaikh. After this, one should now understand the method of acquisition of this purpose. Qur'an says:

"We sent to you a Rasul from amongst yourselves to recite to you Our verses, who purifies you and teaches you the Book and Hikmat and informs you in matters of which you were not aware."

This verse has been explained by Qazi Sana-ullah of Panipat as follows: Two kinds of training are mentioned. The second kind is to be derived by reading Qur'an in between the lines, and is to be had through the inner light of the Prophet. The only manner it can be had is through its reflection on to us from the Prophet who is the only one who may reflect Divine *Noor* for us. It is impossible to appreciate it in reality. Hazrat Abu Hurairah said, 'I secured two vessels from the Prophet, the contents of one of which I have distributed amongst you. If I were to give out what was in the other, I would be killed.' This has been mentioned by Imam Bukhari too.

I feel that it is obvious that this other knowledge (contents of the second vessel) is something very great which may even equal or surpass the *shariah*. Thus, I would say that this knowledge is '*Ilm-i-ladunni*' (God-given knowledge). It is not possible to portray such knowledge in words for the following reason. Verbal training depends on many factors. That which is to be gained should firstly be explainable in words which are understandable and it should be something which can be pictured. The recipient should also have the capacity for its absorption. These elements are absent in this case.

This particular knowledge can be transferred only from heart to heart without the intervention of words. If an attempt is made to utilise the vehicle of language, the chances are that the hearer will misinterpret what is being said. And then, he is likely to think that the teacher is uttering something amounting to *kufr*. Such a reputation may well lead to violence against the teacher! If that is so, the question arises that there appears to be no point in the acquisition of such knowledge. And, why then great stalwarts have written tomes on the subject, like *FUSUSUL HIKAM*, *FUTUHAAT-I-MAKKIYA* etc?

These books are not a conscious transfer of the knowledge gained by the *noor* receiving personalities. In the ecstasy of their experiences, whatever came out of their mouths was quoted by others in their own (inadequate) words. It is now necessary for those who wish to understand the correct and true import of such books, to abstain from thinking that their contents are, in any way contradictory to what the *shariah* lays down. Indeed, those thoughts portray truly what is said in the Holy Qur'an and explained in the Sunnah.

Truth is obtained either through reflection from the hearts of the knowledgeable or through *ilham* and *ilqa* (directly from God). The capacity to receive such knowledge and to profit by it is to be

attained through meditation and *zikr* in continuous measure. And such reflected knowledge is acquired either directly through the Prophet or through the agency of the *auliya*. When the Qur'an says: "O You who believe ! Fear God and secure a *wasilah* towards Him," the *wasilah* (means) is meant to be a *murshid*. This is in accordance with what religious stalwarts like Shah Abdur Raheem, Shah Waliullah, Shah Abdul Aziz and Shah Isma'eel Shahid have said in the matter. The latter, in his book, *MANSAB-I-IMAMAT*, says, "It is necessary for the purpose of nearness to God and for gaining knowledge of the Truth to seek the help and assistance of a *murshid*. God says that one should seek the nearness of those who are *sadiqin*."

A person whose actions do not correspond with his words cannot be called a *sadiq*. Therefore, *sadiqin* means the *auliya* who according to Hadith, 'Hear with God's ears and see with God's eyes.' And, they also have *haqqul yaqin* and not just *ilmul yaqin*.

Ilm, or knowledge has three stages:

- *Ilmul yaqin*,
- *Ainul yaqin*, and
- *Haqqul yaqin*.

The first means that you are told that fire (for instance) burns; the second is when you see something burning in fire and the third means that you experience burning by putting your hand in the fire. When a piece of iron is thrust into fire, it acquires the look and the properties of fire. *Haqqul yaqin* has the same result where Divine personality is concerned. That is, man then gets absorbed wholly in that personality. That was how Hazrat Ali said, "If God were to appear before me, there would be no increase in my knowledge."

He could say this as he had gained *haqqul Yaqin* where God was concerned. Similarly Hallaj could well say *ana'l Haq*. Thus it seems clear that *sadiqin* means those who have gained *haqqul yaqin* where God is concerned. And they are the *auliya*.

Maulana Rumi said:

"A short time in the company of *auliya* is better than a hundred years of sincere worship."

There are great benefits from the company of the *auliya*. It is about them that the Prophet said:

'A person who keeps their company cannot be hard-hearted.' That is why it is against good manners to appear before the *arifin* (the

knowledgeable ones) without *wudhu* — as it is a form of worship to be in their service, and those who do so receive beneficence. Once a person complained that when he visited Hazrat Mujaddid Alf-i-Thani the latter kept quiet and paid no attention. When this was conveyed to Hazrat he said, 'He who cannot benefit from my being quiet with him, can also not benefit from my talk!' This means that with the *auliya*, whether they converse with you or remain silent, it is their inner attention towards you which cleanses your heart.

Having understood the need for a shaikh, it is now explained how a *murshid-i-kamil* (the perfect teacher) discharges his duties. This is a long process and is called *suluk-il-Allah* in the language of *tasawwuf*. There are six spiritual centres in the human body. These are known as *lataif-i-sitta*:

1. *Nafs* — centred in the navel with yellow *noor*.
2. *Qalb* — in the left side of the chest with red *noor*.
3. *Ruh* — on the right side of the chest with white *noor*.
4. *Sirr* — between the *qalb* and *ruh* with green *noor*.
5. *Khafi* — in the centre of the forehead with sky blue *noor*.
6. *Akhfau* — in the centre of the brain with black colour of its *noor*.

It is the shaikh's duty to create in these *lataif* a sensitiveness and purity, through *azkar* and *mashaghil*. When their rust and dirt are removed, their *noors* start to shine and *zikrullah* flow through them, and the spirit gains strength, so that it gains the capacity to fly towards the highest stages like *Fana-fillah*, *Baqa-billah*, *Alam-i-Malakut*, *Alam-i-Jabrut*, *Alam-i-Lahut*, *Habut* and *Bahut*. In that state, the *salik* is able to fly in the air and walk on water. But godly persons do not pay any attention to such feats. It is necessary to state here that when all the *lataif* come alive *zikr-i-Allah* flows throughout the body. The *salik* experiences the greatest pleasure at that stage which is called *Sultanul-Azkar*. No pleasure from the world can compare with this pleasure, the reason being that all worldly pleasures like food, drink, sex and so on, are felt only by the *nafs* which is the lowest of the *lataif*. When *lataif* higher than that of *nafs* are brightened by *noor*, the man goes into an ecstasy. Those who are so involved with the world that they do not incline to religion do not realise that the higher pleasures are many number of times sweeter. There do exist the pleasures of beauty in all its shapes but this is much more intense. The two are not comparable!

The shaikh trains the heart and the mind of his *murids* also through discourses and conversation besides *azkar* and *mashaghil*. While speaking, the *murshid-i-kamil* is in an ecstatic state which finds its reflection on the hearers too. The shaikhs gaze upon the *murids* with the *noor* of their hearts too. They create in themselves the conditions opposite to that which they find out of place in the *murid*, and transfer it to the *murid* who then gets cured of the evil influence of his state. When once an old woman went to a *buzurg* and requested him to get her son rid of the habit of taking *jaggery* (a certain food), the *buzurg* asked her to come back to him a week later. When she did so, the *buzurg* merely told the boy not to take any *jaggery*. That had an effect on the boy and he gave up the *jaggery* habit. When the *buzurg* was asked if he could not have said the same simple words even earlier, he said that he could not have asked the boy to stop taking *jaggery* when he himself was so fond of it. Commonly, this is interpreted to mean that one may not successfully advise that which he does not do himself. But the knowledgeable persons know the real secret that, in order that the boy may start to dislike the habit, the *buzurg* had to create the same dislike within himself so that he could then transfer that state to the boy. And, of course he could not create such a hatred within himself if he did not give up the habit first. He therefore practised going without *jaggery* for a week before being able to create a sense of hatred within himself before he advised the boy. Such is the method by which the *auliya* cure spiritual ills.

On the other side, are those who lecture and preach skilfully without any effect on their hearers. And how could they have any effect? Their method is that of only preaching to those who thirst for the very thing against which the preacher speaks! The *auliya* pour into the throats of their *murids* the waters of *zikr-i-Allah* and succeed in curing them.

As an example, there was once a rich trader of Baghdad who was always so busy that he could not spare any time even for *namaz*. Many persons tried to make him say his *namaz* but he would make the reply that he had no time to spare. People then approached a *faqir* who resided in the mosque nearby, told him that all their efforts were in vain and requested him to make an attempt so that the trader may start to say his *namaz*. The *faqir* went to the shop of the trader and asked him why he did not say his *namaz*. The trader pleaded that he had hardly any time in which he could go for his *namaz*. The *faqir* asked him if he went to the toilet too inside the shop and the trader said that

for that purpose, he had to go out. The *faqir* then said that it appeared that he had time for the toilet and not for the saying his *namaz*! Along with that he also threw his inner light at the man and the man immediately went into an ecstasy, tore his clothes, gave away all his goods and went with the *faqir* so as to remain in his service. He thus reached a high spiritual status in due course. That trader was Hazrat Sari Saqti and the *faqir* was Ma'ruf Karkhi who was the *pir* of the *pir* of Hazrat Junaid Baghdadi.

Once Shah Abdul Quddus Gangohi was on a visit to his *murids* in a village near which, in another village, Hazrat Jalaluddin used to give lessons. At that time, Hazrat Jalaluddin was an opponent of the *auliya*. One of his pupils was a *murid* of Hazrat Gangohi. This pupil requested permission to visit his *pir*. He was granted permission by Hazrat Jalaluddin who told his pupil to send greetings to his dancing *pir*, meaning Hazrat Gangohi! This was a reference to the fact that Hazrat Gangohi used to listen to music and dance with it. When the pupil quoted the exact words from Hazrat Jalaluddin, Hazrat Gangohi sent back the reply saying that not only did he dance himself but that he also knew how to make others dance!

As soon as Hazrat Jalaluddin received the reply, he went into a *hal* (spiritual ecstasy), started to dance and tear off his clothes with blood flowing from his body. When he came out of the *hal*, he presented himself before Hazrat Gangohi, begged his pardon and became his *murid*; later he rose to a high spiritual rank.

The fact of matter is that Hazrat Gangohi not only sent the reply but that he also concentrated on Hazrat Jalaluddin's heart which resulted in the latter's *hal*. There are a number of such examples. The Prophet too is on record for having taught the Companions in this way. Once, the Prophet told a Companion that the faith of man is not complete till he held him (the Prophet) dearer than his life, wealth and children. The Companion pleaded that he did not find that state within himself. The Prophet queried him about it again and almost immediately, the Companion then replied that he *did* find that condition within himself! The reason for this quick change of heart was that the Prophet created that state of love within the Companion by concentrating on his heart internally too.

Another time, the Holy Prophet deputed one of the Companions to preach Islam to a people of a certain place. The Companion pleaded lack of ability to undertake the task. But then the Prophet stroked the Companion's chest; upon this, the Companion immedi-

ately felt confident and verbally affirmed his ability to undertake the task. Such instances are to be found in Hadith in large numbers. Similarly, the words of the *auliya* too have special effects and when these very persons later peruse their writings, their hearts too are affected. Of course, there are certain conditions for such happenings which will be mentioned later.

THE IMPORTANCE OF WRITINGS

There are a number of benefits attached to the writings of the *auliya-Allah* and they are easily achieved. For that reason, they have a special importance in *suluk-ilallah* and most elders have specially recommended their wide publication. Hazrat Fariduddin Attar has given it great importance in his *TAZKIRATUL AULIYA* and he describes therein sixteen advantages to be had from them. Those who desire to pursue it further may read that book.

Hazrat Khwajah Muinuddin Ajmeri writes in this connection: "When, after his travels, Hazrat Khwajah Uthman Harooni settled in Baghdad, he ordered me to attend to him after the morning prayers so that he may then train me in *faqr* and that his words may be preserved for the future benefit of his children and *murids*. I therefore, used to attend as desired and took to writing down all that he had to say." These words were thus taken down in book form called *ANEESUL ARWAAH*.

Mahbub-i-ilahi Khwajah Nizamuddin Auliya says: "When I first attended Khwajah Fariduddin Ganj-i-Shakr, I was determined that I shall take down all that I heard from the Khwajah Saheb. While this was still in my thoughts, the Khwajah said that it would be a great service for a *murid* if he were to listen attentively to the words of his *pir* and take them down. He would thus receive a reward equal to a thousand acts of obedience, to be written into the list of his good deeds and he would then have a high place in the other world." Hazrat Mahbub-i-ilahi therefore compiled his book called *RAHATUL QULUB* being the sayings of his shaikh.

Similarly, Khwajah Qutubuddin Bakhtiar Kaki wrote *DALILUL ARIFEEN* being the sayings of his Shaikh Khwajah Muinuddin. The book thus written compiling the sayings of his Shaikh Khwajah Qutubuddin-al-Haq by Khwajah Ganj-i-Shakr is named *FAWAIDUS SALIKEEN*.

Hazrat Amir Khusroe wrote out the sayings of his shaikh, called *RAHATUL MOHIBEEN* and other called *AFZALUL FAWAID*. Maulana Badruddin Ishaq, also compiled the sayings of his Shaikh and father-in-law, Hazrat Fariduddin Ganj-i-Shakar. The book is called *ASRARUL AULIYA*. There is another such collection called *FAWAIDUL FAWAID* being the sayings of Hazrat Mahbub-i-ilahi; and all these have been collected in *PANCH GANJ* which is commonly available.

SHAMAIM-I-IMADIA is a collection of the sayings of Haji Imdadullah Makki by Maulana Ashraf Ali Thanwi and others. Maulana Thanwi, has also written a commentary of these sayings, called *IMDADUL MUSHTAQ*. Maulana Jalaluddin Rumi's sayings have been reduced to book form in *FEEHA MAFEEHA*. Our Hazrat has collected the sayings of his *murshid*, Shah Waris Hasan Saheb in *SHAMAMATUL AMBAR*. That is available from MEHFIL-I-ZAUQIA.

When I appeared before Hazrat in Ajmer in June 1940, he told me to get hold of a note book and to enter therein all that he said. I started on the job at once and continued to do as directed till his death on 11th of September 1951. These sayings have now been published in this book.

IMPORTANCE OF HAZRAT'S SAYINGS IN PRESENT TIMES

Having already mentioned in the introduction about the comprehensive nature of Hazrat's teachings, we now take up a description of his special teachings in some detail so that the readers may become aware of his high spiritual status and insight, and derive benefit from these sayings.

Worldly Matters. In these matters he followed the Prophet and his Companions. While living in the world he was out of it too. He used to say, "It is the height of human behaviour to avoid becoming a prey to the desires of his *nafs*. There is no bravery in secluding one's self in jungles and on hill tops. Courage is determined by remaining in and with the world, yet without giving in to the attractions of the world. The world itself is the battle ground and a place for action. To run away from it is defeatism."

Such was his teaching for his *murids* and this is real Islam. Whenever any one of his *murids* sought to withdraw from the world,

he would say, "I am here to teach you the ways of Muhammad (SA) and not the ways of Hazrat Isa (AS)"

It was thus that his worldly life was exceptional and a model. He wore clean and neat dresses and kept his clothes properly; it never seemed that his clothes may have been at all dirty. His abode, his body and his surroundings were always clean. Everything in his room such as pen, pencil, glasses or books were kept in their proper places and were returned to where they belonged after use. In his sitting room, everything was available — paper, pen, inkpot, coloured pencils, tags, pins, scissors, gum, calendar, letter paper and envelopes, even scales for weighing letters, a typewriter and so on, were all kept neatly. He knew how to type. Even when writing out a most difficult essay, he would type it straight away without the least mistake.

He had all kinds of books in his library including scientific books and they were all well kept, nicely covered with their titles mentioned on each cover. He used to prepare the index for each book which did not have one. He wrote out a summary of each important book, and there were a number of notebooks too one of which was set apart for noting down selected verses. Another note book was reserved for the sayings of saintly persons and extracts from books which he would take down whenever he read a book. One was reserved for *amaliyat*. He used to reply to almost every letter he received, and sometimes maintained copies of his replies.

He kept copies of all letters he wrote to the Quaid-i-Azam, Pickthall, Habeebullah Lovegrove and other important personages. He maintained a diary entering therein regularly the happenings of each day. His diaries covering his whole lifetime are still in existence. He had an address-book in which were taken down the addresses of all his friends and correspondents. He had a list of all his friends; he listed out acquaintances. All this demonstrated how organised his worldly life was. He used to say,

"How can a person be successful in *deen* if his world is not organised?"

Tawakkal-alallah. In spite of being with the world so much, he had no time for the love of the world or for position. He feared, hoped for or was greedy about nothing except God. With his entry into *suluk* his whole life was spent with *tawakkal-alallah* and he made no efforts for earning a livelihood. With the creation of Pakistan he migrated to Pakistan but he never asked anyone for allotment of a house, plot or

factories in spite of the fact that the Quaid-i-Azam Mohammed Ali Jinnah, the Governor of Sind (Ghulam Hussain Hidayat-ullah) and all kinds of wealthy persons and ministers were his disciples and followers. He never even asked God for any worldly comfort. He used to say that being the guest of a Generous Being, there was no point in making requests from Him; He gives without being asked. Indeed, a request would have been against good manners. If one has to make a request, the request should be for God Himself as that is the only dignified request. If He be ours, then everything will be ours too. And yet our request should be for Him alone; whatever else we get from Him is only by the way.

Kindness Towards the Sinners. He felt that it was the duty of the physician to treat his patients kindly instead of showing his temper. Accordingly, his treatment for sinners was very soft and kindly unlike the treatment by the religious bigots. For most of his 'patients' he never directly identified their weaknesses. Instead, he attended to them with his inner light. The result was that those weaknesses disappeared without bitter medication of any sort.

Once, when a lady appeared before him and offered to let her hair grow long and to observe strict *purdah*, he said that this was not a matter of any consequence as he would root out any evil that there would be! His attitudes were such that his *murids* never resented what he had to say to them. And yet, they used to get cured.

Kamal-i-Irfan and Baqaiyat. His *irfan* was such as is seldom found in the latter-day *auliya*. He saw beauty in everything in the world. He would say, "Anything in the world, good or bad is not empty of beauty and *hikmah*."

He knew the place for everything, "There is no absolute evil in the world. Evil or otherwise, it is how a thing is put to use that makes it either evil or the opposite."

Thus he appreciated everything and he was not in favour of destroying an evil. He said, "The best policy is to destroy the strength of everything evil; to destroy the thing itself is wrong as God, in His wisdom, has created everything for a purpose."

Generally, the godly persons are most careful in everything, and they veer well away from the fine line of demarcation between good and evil lest they happen to wander into evil. But he had such a high status in *baqa-billah* that he used to tread that line without fear,

and indeed, he used to race thereon. The detail will be found shown in his writings about *pardah*, photography, music, visiting of graves and so forth, which are such controversial matters.

Whenever he was out of sorts he would speak about it but that was not because of any irritation. Those who know say that a person in any trouble should express his discomfort and not keep quiet. God teases those He loves in affection and that loses its charm if the troubled beloved does not show his reaction. That is why such persons cry out and wail so that Allah be pleased. It is the same as when a loving parent teases and pinches a child to hear him shout, he feels happy. If the child were to 'suffer' in silence there would be no fun in it!

Love of Allah. Hazrat was steeped in love for Allah. He did everything for the love of Allah and he always sought Allah's love in everything that he did. That is just exactly the essence of being a *mu'min*:

"Those who are mu'mins are intensively in love with God."

He was a living example of:

"All my worship, my living and my death are for the sake of God."

Every act of his exemplified his sense of sacrifice for Allah and the seeking of Allah's pleasure. He used to say, "There are some who love Allah, the Prophet, Khwajah Gharib Nawaz so that they be of help when required. This is the service of their self only. One should love without any thought of gain or benefit."

Referring to those who desired *jannah*, *hurs* (companions) and palaces, and worshipped as a result of this desire, he used to say, "They know not that despite all their piety, they are merely running around in pursuit of their own self." This subject has been well dealt with by Ghalib and Hafiz.

Hazrat used to say, "We fear Hell not. If He desires that we go to Hell, we shall do so willingly. It is not our satisfaction that we desire. Our pleasure lies in His pleasure."

Complete Control. He was always serene and never 'went under'. That was his state of *baqaiyat*. Those who are not so, are always subject to moods which are peculiar to the state of *fana-fillah*. But when that state gives place to *baqa-billah*, they gain control over their moods and

become serene and capable of giving instruction. In that state, they are called '*Abul-Hal*'. At the time of *qawwalis*, or while in attendance at *mazars*, in spite of whatever his spiritual experience, he remained capable of quiet absorption and was at ease. Khwajah Ghulam Farid has expressed this state so well when he said, "While full of enthusiasm, he can absorb rivers silently; he lives at ease in the midst of God's treasures, steadfast and comfortable and does not let out the secrets (of nature)."

He used to say, "To succumb when circumstances seek to overpower, is a sign of weakness. Man should drink and remain un-intoxicated, as then progress stops. There is nothing to be further attained till when what is taken in is digested. While Hallaj's shout of '*Ana'l haq*' was correct, the 'Knowledgeable ones' liked it not."

Kashf and Karamat. While he was fully instilled into *uruj*, *nuzul*, *afaaq*, *anas*, ' and *sifat*, he never exhibited *kashf* and *karamat* which are, in effect, no more than showmanship. That kind of exhibition was called pettiness by him. It was his principle that one should always seek from God and must not go after *kashf*, that is a most potent way to keep spiritual secrets hidden, and to halt further progress.

He said, "*Hijabat* are of various kinds. The earlier ones are called *Hijabat-i-zulmati* (veils of darkness). These come between Allah and man because of sins. The second kind is the *Hijabat-i-Noorani* (veils of Light) which come about due to *kashf* and *karamat*. When the *salik* gets absorbed in *kaifiat* (conditions or states) and is not able to advance, that is known as *Hijabat-i-Kaifi*."

It was customary with him not to let his *murids* seek *kashf*; he used to 'blindfold' them in order to lead them ahead, saying, "If the *salik* knows his own status, his speed slackens and often his progress stops." In the words of *tasawwuf*, such progress is known as '*tair*' (flying) and if *kashf* and *karamat* continue during progress, it is called '*sair*' (sight-seeing). He considered *tair* better than *sair* as the *salik*'s eyes are closed during *tair* and curtains of *noor* do not come in between. To achieve this task is the work of very great shaikhs, and is not a simple matter. It is done by the greatest of shaikhs such as Junaid and Bayazid only.

He used to say, "We blindfold completely the *murids* whom we wish to take high up, till they reach such heights and yet they know not that they amount to something!"

Hazrat Junaid too had taken Hazrat Abu Bakr Shibli along to

such heights. With Hazrat, this is a speciality. Even so, in order to give his weaker *murids* a boost, he did sometimes let them open their eyes. He said, "I do not allow *kashf* to those who do not need it as that would only make them go under unnecessarily. I let those who need it have it, so that they may continue their progress."

Such was the outward condition. But, inwardly, all his *murids* profited by his *karamat*, spiritual attention and graces, especially the *saliks*. The *saliks* were exposed to this all the time, as it was a part of *suluk* for which it was inescapable. This state continues even after Hazrat's death.

Jihad. Although outwardly he was a physically weak person, yet internally he was brave like a great general. He was never bothered about lack of resources or their paucity and always depended on Allah. He said, "Thank God that we are numerically weaker than *bharat* (Hindu India) as Qur'an has predicted the success only about the few." The Holy Qur'an says:

'Often has it happened that a small group has gained ascendancy over a horde by Allah's orders; Allah is with those who persevere.'

There are a number of predictions by him with regard to victories and the greatness of Pakistan in his writings. His writings are also full of the urge for *jihad* and the love of *shahadat*.

Role in the Creation of Pakistan. People do not generally know that while Jinnah was the apparent creator of Pakistan, in fact inwardly, the creator was Hazrat.

Those of the Chishtiya Order have had a hand in the conquest of Hindustan since olden times. At the time of Mahmud Ghazni, he had the backing of Hazrat Khwajah Abu Muhammad who came to Hindustan along with Mahmud's army and who was responsible for the Somnath and other conquests. After that Khwajah Muinuddin Hasan Sanjari was handed over Hindustan by the Holy Prophet (SA) and so Muhammad Ghauri finished off Raja Prithviraj, the then ruler in India. Later, a number of Chishtiya personalities were behind Alauddin Khilji and other conquerors, amongst whom Khwajah Shamsuddin Turk was a prominent personality. That is how Hazrat

used to say often, "Hindustan is the inheritance of the Chishtiyas."

When India went out of the control of the Muslim rulers, Qutub-i-Alam Maulana Imdadullah Muhajir Makki raised the standard of revolt against the British, and his *murids* and followers took active part in it, for a long time. Among them were the great *auliya* like Maulana Rashid Ahmad Gangohi and Muhammad Qasim Saheb (founder of the Deoband Madrasah). After *shaikhul-mashaikh* Haji Saheb, his Khalifah Mahmudul Hasan took over, and when he returned from internship in Malta, our Hazrat's Shaikh, Maulana Waris Hasan Saheb received him and the two were closeted in a room for a week discussing the affairs of the subcontinent.

The Shaikhul-Hind died a week after this and Maulana Waris Hasan Saheb took over. Our Hazrat succeeded him in 1936, and took over the affairs of India. In this connection, are of interest the *mushahidahs* which he had in the company of Hazrat Khwajah Gharib Nawaz and the true dream he had at the *mazar* of Khwajah Nasiruddin Chiragh. However, these are matters of the innerself. Outwardly too he took part in Indian politics and kept up correspondence and meetings with the Quaid-i-Azam. He was deeply attached to Jinnah. Jinnah made it a point to meet him whenever in town. He kept on advising Jinnah through letters on matters of importance. At the time when Sikander Hayat and Fazlul-Haq were being troublesome, Hazrat sent a telegram to him saying, '*Smash mischievous and forgive fools.*'

Thus, he kept himself involved actively, secretly and otherwise, in the politics of the country. He was a member of the Muslim League Council from Ajmer and his inner light kept up the spirits of those present at any of the meetings. On one occasion probably in 1942, when he went to Delhi to attend a session of the Council, he said on his return, "I concentrated on people's hearts with open eyes and produced in them zeal for *jihad*."

As a result when Maulana Zafar Ali rose to deliver his speech he spoke with great emotion saying, "Now, we know not any thing except to die in *jihad*, but first we shall kill others."

He also showed the way to the people through the press. His articles appeared often in the *MANSHOOR* and other papers. These have been collected and published in the book *MAZAMEEN-I-ZAUQI*.

Even after the emergence of Pakistan, his efforts at reconstruction and development continued. He published a newspaper called *PEOPLE'S VOICE* in this connection. It contained his articles. This was a paper of a high standard but it stopped publication after some time

for various reasons. These articles have also been included in *MAZAMEEN-E-ZAUQI* (the English edition).

While no one ever saw him going to the Quaid-i-Azam in Karachi but the care takers often saw him in the house and complained, "There is a fair looking, white bearded *buzurg* who enters the house without permission." The Quaid-i-Azam replied, "It is up to you to catch him!" It is said that when that *buzurg* went there once and people tried to catch him, he disappeared through a wall.

Literary Taste. He did considerable service to literature and journalism before and after becoming a *murid* and exerted himself for the betterment of the country. This is still known to those who worked with him. It is a pity that such persons are no more. We have very few details of his personal life as he never advertised himself. From whatever he let fall from his lips, it appears that he was thus busy for a considerable time, and achieved success.

Among his friends were Akbar Allahabadi, Dr. Iqbal, the Quaid, Abul Kalam Azad (in the beginning), Sir Abdul Qadir, Chief Justice Shah Din, Maulana Muhammad Ali, Maulana Shaukat Ali, Khwajah Hasan Nizami, Ghulam Hussain Hidayatullah and Ch. Khushi Muhammad Nazir. Probably, he first started the newspaper *AL-HAQ* from Sind; it was popular and as result, a number of reforms took place in Sind.

The officials, including the then Chief Commissioner too were impressed and thus had great respect for him. Often the opinions expressed in the paper were implemented. He used to write quite openly as his views were always based on truth. A number of issues of this paper are even now in the safekeeping of many persons.

He was actively associated with *THE WAKEEL* and other papers. He was so well known in journalistic circles such that he was selected as one of the journalists to accompany the Prince of Wales during his tour of India in 1906. After becoming a *murid*, from Bombay, he started a magazine called *ANWARUL QUDUS* under the patronage of his shaikh. Through that paper, he served the cause of spiritualism and *tasawwuf* and removed the misunderstandings about *tasawwuf* in people's minds, to a great extent. Many of those articles of his have been included in *SIRR-I-DILBARAN*.

His Publications. *MAZAMEEN-I-ZAUQI* is a collection of his essays both in English and in Urdu, and his great book *SIRR-I-DILBARAN* is a

masterpiece on *tasawwuf* and spiritualism. It is a first effort of its kind; there has been no other book, in any language, on the subject which is so comprehensive. It is, briefly, an encyclopedia of *tasawwuf*. His other books are: *KUTUB-I-SAMAWI PAR AIK NAZAR*, *BARZAKH*, *BADAH-O-SAGHAR*, (a spiritual novel), *ILQA*, *ILHAAM*, *WAHI*, and a book in English called *A NEW SEARCH LIGHT ON VEDIC ARYANS, AND SUFISM* (in English) etc. The book *SUFISM* reached England as a result of which Habeebullah Lovegrove received spiritual benefits from Hazrat.

ARRANGEMENT OF HIS DISCOURSES

I have preferred to publish his *MALFUZAT* (Discourses) chronologically so that the reader may benefit from the circumstances of when the speeches were delivered. Repetition has been avoided as far as possible but it has been resorted to where newer meanings are available for the occasion. He used to say that repeated statements from the shaikh give the *murids* newer meanings every time. He said, "Hazrat Makhdum Mahaimi was at once a *mufasssir* (Qur'anic exegesist), a *muhaddith* (expert on the Traditions of the Prophet), a *faqih* (jurist) and an *arif* (gnostic). Every time he explained a verse, he would bring out different meanings and truths and every time, with the verse '*Bismillah*', he gave it new meanings to accord with the subject of the *surah* concerned."

HOW TO BENEFIT MOST FROM THE DISCOURSES

Firstly: One should be with *wudhu* and should sit respectfully while reading them.

Secondly: As the souls are not bound by the shackles of time and space, the author will be attentive towards the reader if the reader concentrates towards his spirit.

Thirdly: The reader should not raise any objections while reading. If there is something which is not understood, the reader should turn to someone who is capable of explaining the point. The question need not be discussed with all and sundry, as that will only raise complications. That is why Qur'an mentions that one should seek guidance from '*Ashab-i-Ha'*' (meaning the *sadiqin*).

Fourthly: The speeches should be read in sequence from the very beginning as the earlier ones generally suit the beginner. The later

ones are more for the spiritually advanced readers and cannot be understood by the beginners.

In the end, I seek the forgiveness of those persons who have been mentioned in the discourses, especially those who may not relish mention of their names. Such mention has been made only in the interests of the spirit of reform for the readers, and there is no intent to defame or to degrade. And, I am most grateful to the members of the *Mehfil-i-Zauqia* who have been of tremendous help in the compiling and publication of this effort. In particular I must mention in this connection the following: Shah Shahidullah, Maulana Muhammad Hussain Barre, Mr. Farrukh Haji Muhammad, and Abdullah Ismail Sange. Syed Shariful Hasan who had the privilege of being in the company of Hazrat supplied me details of Hazrat's life and did the proof reading. I am most grateful to him too.

I am also very grateful to Syed Maqsud Hasan, Mr. Muhammad Amir Ayaz (of Bahawalpur) and others who have helped me. May Allah fulfil the worldly and religious desires of all these gentlemen. *Ameen!*

*Wahid Bakhsh (BA), Chishti Sabri,
12th November 1954, Bahawalpur.*

PART ONE



SEERAT-I-ZAUQI

*A Brief Account of the Life of Syed Muhammad Zauqi Shah (RA)
Compiled by Syed Sharif-ul-Hasan*

P A R T O N E

*A Brief Account of the Life of Syed Muhammad Zauqi Shah (RA)
Compiled by Syed Sharif-ul-Hasan*

SEERAT-I-ZAUQI



When Musa had accomplished that term and, thereafter proceeded with his family towards Tur, he espied a fire (in the distance). He said to his family, "Wait for me here, I see a fire; maybe I could secure some information (to guide us) from there or (at least) bring a brand or two with which you may warm yourself"

When he reached the place, he was hailed from a tree in the blessed area on the right side of the edge of the valley, "O Musa! It is I, Allah, the Lord of the dwellers of the worlds!"
al-Qasas: 29-30

The lives of the *auliya*-Allah are like this very spark of *noor*; people see them from afar and are drawn towards them in pursuance of their various purposes. But when they draw near, they feel that they have entered a new world; they get overwhelmed by Allah's remembrance and they see the right path.

Hazrat Syed Muhammad Zauqi (or Shah Sahib) was just such a *wali*-Allah, the "Perfect Man" and a tower of light. He had a bright and dignified countenance and was such, as is said in Hadith: "They are such persons whose sight reminds one of Allah."

There are some, whose personality is built up by those surrounding them. They prepare newcomers by telling them of the great personality they are about to meet. Shah Sahib had no such circle but his greatness was apparent from his own dignified and illuminating personality. Even strangers felt compelled to respect him.

He was of medium height, well built with a serious but pleasant face, a broad forehead with horizontal wrinkles which told of a thoughtful nature. He had little hair but broad eyebrows, thick and long. His eyes were not black and exuded intelligence. His eyesight was weak from the very beginning so he used glasses. He had full cheeks and a broad nose. His beard was thick and round, white like his brows and the hair on the head. His fingers were thick and his whole body was symmetrical and handsome with a well-filled chest. He had small feet and his steps were short. He walked fast and lightly before he fell a victim to paralysis.

Dress. He always dressed well, simple but neat. During his student days he used coat and trousers as well as *shermani* and *payjama*. But as a *darwesh* during the days of *mujahidah*, he wore yellow coloured *kurta* and *tahband* and a yellow scarf to cover his head.

Afterwards, he took to white, wide *payjamas* and white *kurta* with pockets on both sides and a vest underneath with two pockets on the sides and one on the upper left side, and a thin white cap. He gave up wearing boots. He used 'pump shoes' and later 'saleem shahi' shoes. He used clogs at the time of *wudhu*. In winters, he wore a sweater under his *kurta* and a cloak on top. He wore a pocket watch at first and later a wrist watch. When walking out, he always had a staff in his hand.

HIS SUFI MASLAK

Shariah. He was a strict follower of *shariah*, keeping in mind even those matters which are generally overlooked. Thus, he would never spit in the direction of the Ka'bah. His father was *Ahle Hadith*, so that he too subscribed to that school in the beginning. When he became a *murid*, he naturally followed his shaikh in the Hanafi *fiqh* and took to sufi ways. He never took part in matters involving controversies. Once in Bombay, after the *halqa-i-zikr* when someone tried to raise such an issue, he stopped it, saying, "We are all agreed that there is no God besides Allah and that Muhammad (SA) is His Prophet. If we get entangled in controversial matters, we will be a failure even at the first stage and we will lose whatever we have gained. Such matters may be sorted out in Heaven if you must!" He also said, in this connection, "Our own house is ablaze and we are concerned with settling other

people's affairs. When someone asked Hazrat Qutubuddin Bakhtiar Kaki his opinion about cursing Yazid, he replied, "To date I have not spoken the name of that person, leave alone cursing him."

In controversial *fiqh* matters he was not rigid. His shaikh, Hazrat Maulana Waris Hasan Shah believed that one should follow, at least some time, those Hadith which are well established even though they be not a part of our *fiqh*.

Ibadat. Normally he followed a schedule for *ibadat* but in Ramadhan he took extra care to keep himself absorbed and also encouraged his family in this. *Tarawih*s were held at home, and throughout the day he kept busy with recitation of Qur'an and the *kalimah*. After *Asr* time, he was busy with spiritual practices, alone in the privacy of his room. *Tarawih* was held quite late after breaking the fast. The start of *tarawih* would be about the time that people normally returned after *tarawih* in mosques. *Murids* and followers would join and there was *halqa-i-zikr* after every four *raka'ats*. After saying *Witr* prayers, they dispersed and went home. Thus one Qur'an was completed in fifteen days. After that there would be nightly vigils during the odd numbered nights of the last ten days and one more Qur'an would be completed. He would explain to his friends the benefits of Ramadhan and said:

"No reward derived in the world can equal the blessings of this month (Ramadhan). If benefits are not seen in this world, they will certainly appear after death. Then we shall regret not having worshipped more in our lives, so that we could have deserved more rewards."

During the stay in Hyderabad, Hafiz Taj Muhammad would lead the *tarawih* prayers. He too had tasted spirituality, and thus recited the Qur'an with great sincerity and faith. He had a melodious voice, and people enjoyed praying behind him.

After the partition of the subcontinent, people were displaced and only chance meetings with Hafiz Sahib in Karachi revived the old tradition. He now comes to Karachi from Multan to lead the *tarawih* during the last ten days of Ramadhan.

Spiritual Potentials. Shah Sahib was very reticent by nature and so did not display his abilities. But now and then they were to be seen. When Maharaja Krishna Parshad came to see him during his Prime-minister-

ship of Hyderabad state, Hazrat asked him, "Why did you give up the '*Shaghal-i-Sultanan Naseera*' after having started it?"

The gentleman was thoroughly surprised at the question as no one was aware of this practice of his but himself and the shaikh who had taught him; and he later told his friends that none had till then discovered that fact.

In the beginning of his *suluk*, Hazrat was in the Sandli mosque in Ajmer when a *pir* turned to him and tried the *salbi gaze* at him; (such attention takes away the spiritual wealth of the novices to a certain extent—real spiritual progress is beyond their reach).

Hazrat felt the influence at once but he had not till then attained the power to attack in reply. What he did at that time was to spread out his legs towards the *pir*, upon which the *pir's* followers raised a protest. Hazrat said in reply that they should rather question the *pir* who had initiated the dispute. That stopped the *pir* and he sought Hazrat's pardon. His friend Masroor Shah who was present had a good laugh and said, "God saved you, otherwise all your efforts would have been wasted. These people are robbers; they do not exert themselves and rather try to rob others."

There is another interesting episode in this connection. Hazrat was once in Ahmadabad when it occurred to him to meet Mr. Gandhi. He went to Gandhi's Ashram, however; Gandhi was absent but Hazrat ran into a disciple, Ansuya Bai who was the wife of a mill-owner and a religiously inclined person. She praised Gandhi as a great spiritual person. When asked if Gandhi had given her some spiritual training, she said that she did not find it possible to concentrate as required, and that Gandhi had asked her to concentrate on a star. Nevertheless, she was constantly distracted by extraneous thoughts instead.

Hazrat offered to help her and she agreed after some thought. He then asked her to sit in her room and he himself took his seat in an adjoining room with a newspaper in front of him so that he would not be disturbed. Then, he concentrated on her spirit as soon as the star appeared to her. After about forty minutes he woke her up and asked her if she had been able to concentrate properly. She said that she did, and that in spite of her efforts to think of other matters, she held her concentration without difficulty, and that too for such a long time! She admitted that he was a great spiritual person, and that she would talk to Mr. Gandhi about him.

On another occasion, a person came to him saying that his son had lost his mind and was not able to be cured despite all medical

attention. Hazrat was told that the boy kept himself busy with *wazaif* continuously and would not listen to any advice not to do so. Hazrat told the man to bring the boy the next day. When he saw the boy, he could see that he was not able to bear the excess of *nooraniyat* which he had attained through continuous acts of worship. He told the boy to return to him the next day before breakfast.

That night, Hazrat took a heavy dinner with great quantities of rich food, and after the morning *namaz*, collected within himself all kinds of base thoughts. When the boy turned up, he transferred all those base thoughts into the boy's mind. From then on the boy took a turn for the better and regained his sanity in a few days. When Hazrat mentioned the episode to his shaikh, the latter commended him and said that his action was correct and it was right that a *darwesh* should do this kind of *ijtehad* (innovation).

Darweshhood. He was a *darwesh* in the true sense. He had neither inherited it as a *Sajjadah Nasheen*, nor was it based on empty display of spirituality. He went through all the austerities which become the lot of *darweshes*. Initially, for a full five years, he underwent great hardships like living in jungles, hungry and thirsty, and engaged in prayers. During that period he had a number of peculiar experiences. Once, when he was at Kaliyar Sharif to complete his *chilla*, he hurt his foot to the extent that he could not walk. There was no hope of any medication in the jungle. One day an old gentleman came along and without entering into conversation, washed and bandaged his foot with leaves. The old man returned the next day, removed the leaves (which hurt Hazrat a great deal) and renewed the dressing. The old man came every day and repeated the process without uttering a single word. When the wound healed, he stopped coming. Hazrat was later told by his shaikh that the gentleman was Hazrat Khizr himself.

After Shah Sahib had passed five years in this manner, the shaikh ordered him to stay in Ajmer Sharif. He stayed there alone in a small room, depending only on Allah. Sometimes he would have only a cup of tea and, at other times, not even that. Of course none knew about it. Very patiently and calmly he would attend the *dargah* and mix with his friends normally. His spiritual practices continued during this period also. Before the *Fajar namaz*, he would practice the *Shaghal-i-saut-i-sarmadi* under water for forty five minutes. This meant complete holding of breath for a full forty-five minutes. How many *darweshes* would there be who would give up their comforts to

undertake this exercise? Throughout his life he bore all hardships courageously and remained engrossed in *ibadat-i-Ilahi*. Whatever spare time was thus spent, not resting but in matters like reading and writing. He did his own typewriting and would arrange and tidy his books and room himself.

Correct Approach towards *Tasawwuf*. He always said that there were various misunderstandings about *tasawwuf* in various groups. One group felt that it were enough to visit *mazars* and to offer flowers there; while the opponents of *tasawwuf* called this 'grave worship'. Others thought that *urs* and *Fatihah* was all that mattered, and yet others believed in *Hama Ost* ("All is He") and then considered all sins as permissible. Such ignorant persons give a handle to the opponents who would then say that the Sufis make God out of everything. Sometimes they equate *tasawwuf* with monasticism and then maintain that monasticism is against Islam; at other times they allege that Sufis have borrowed their practices from Hindu yogis and therefore they should be avoided.

The fact is that *tasawwuf* is neither monasticism nor Yogism. While the yogis believe in paralysing their natural powers, like drying up their hands and sitting in caves, they do not care whether their minds and hearts are in worship. In *tasawwuf*, all God-given powers are used properly and improved as far as possible. For instance, anger and wrath are directed towards *kufir*, and affection towards friends. An impotent person cannot attain the status of *wilayat* as he has lost his natural powers.

It is also wrong to accuse the Sufis of grave worship. They only derive spiritual effulgence (*faizan*) from the spirituality of *sahib-i-mazar*; and no grave worship is practised. Attendance at *mazars* is only a method of gaining spiritual attention from the saints who have departed this world, in the same way as one gains by the company of learned persons, or one learns Qur'an and Hadith from teachers.

The accusation of *Hama Ost* (pantheism) is also not correct. That is only a condition of the mind and heart which cannot be described in words. Even the greatest of Sufis never denied the existence of Heaven and Hell, the Last Day and Accountability. Indeed they have been strict followers of the *shariah*. It is not a long haired person or one with an odd robe that is necessarily a true Sufi. In *tasawwuf*, only the *imams* are to be relied on. Shaikh Ibn-i-Arabi, the greatest exponent on *Hama Ost*, repeatedly observed that he believed in the Last Day, Heaven and Hell in its literal sense.

The advantages of *urs* and *Fatihah* cannot be denied, even though a number of extraneous practices have crept in which have been given unnecessary importance by the common people. Despite this, *urs* and *Fatihah* themselves cannot be given up as their advantages are great. (See FAISALA-I-HAFT MAS-ALA by Hazrat Imdadullah Muhajir Makki).

Tasawwuf consists of purifying one's heart in the initial stages and in *mizaj-dani* (understanding) in the later stages. Spirituality is of two kinds — *istiraji* or *sifli*, which is that of the non-Muslims, and *ulvi*, which is up to the Muslims to attain — in which one has to follow the *shariah* with sincerity, for the sake of Allah only.

It is also wrong to say that the practices of the Sufis have been derived from the yoga of Hindus or from the Persians and the Greeks. It has been proven time and again that all the actions of the Sufis are derived from Qur'an and Hadith.

The Powers and Elevated Stations of the Sufis. Hazrat would say that the Sufis possess great powers and that people, however, only see what is simplistically apparent and base their opinions on this.

Once, a well known *buzurg* (or sage) was being discussed. The standard of his high status was described and a poet recited a set of his own verses before the *buzurg* and the latter suggested a correction in them. As the poet was an inspired one, he accepted this correction inspirationally. So the *buzurg* said, "An inspired person should be able to appreciate this correction."

When he heard this, Hazrat said, "The status of the *buzurg* is well accepted, but this standard is not up to the mark. The *buzurg* was able to point out the correction through whispering in the mind of the poet, and subsequently saying his verses were a result of inspiration. This is a very easy job, as even our beginners are capable of it."

He then told us of a *karamat* of a high standard: Qari Shah Sulaiman could never make a speech and he thought that he was not born to it. But when he went for *hajj* and met Haji Imdadullah, Haji Sahib told him at the time of his departure that he should deliver sermons, and then stroked him on his back. Qari Sahib accepted the advice out of regard for the Haji Sahib but wondered how he was going to obey the Haji Sahib when he knew he was not capable of making speeches. Later, though, when his ship was in mid-ocean, he felt like making a speech so forcibly that he could not rest without giving a sermon - after collecting a few persons around him. The world

now knows that the same Qari Sahib became a true master in sermonising after that!

Keeping away from Officials and Rich People. Hazrat never went near officials and rich people nor did he ever flatter them. Some such persons did go to him, but all of them were his followers or friends of earlier days. If anyone asked him to make a recommendation or reference, he said, "You are trying to push me towards such people—on the other hand, it is my duty to keep away from them and to seek nearness of God."

He never indulged in making personal recommendations. Instead he would prescribe a *ta'wiz* or suggest a recitation. He was never cowed down by anyone's personality. All kinds of persons, rich and poor felt honoured to be with him. Maharajah Krishan Parshad, the then Prime Minister of Hyderabad Deccan was used to being received by shaikhs outside their houses, but when he went to meet Hazrat, the latter did not even stand up for him. When he saw this, he was impressed and talked to him respectfully. Hazrat gave him a *pan* (betel leaves) from his sachet, he took it respectfully and sought his permission to chew it. He thought it would be disrespectful to spit in Hazrat's spittoon and sent for his own, which was always in his car. He then sought permission to present a *pan* to Hazrat from his own sachet, prepared it himself and presented to him. In his second visit, the Maharajah requested Hazrat to give him such attention as would strengthen his heart. Hazrat said to him, "Come to me before you eat your breakfast. I shall attend to you before my own breakfast."

However, the Maharajah could not go to him the next day and instead, sent a friend of his to offer his excuses for him the day after. Hazrat upbraided him and said, "It would appear that the Maharajah is not aware of the manners required for the company of *buzurghs*."

The Maharajah dared not, after that, approach him. But when the two met at a marriage function, he was most respectful towards Hazrat and enquired of his welfare. When the Maharajah went to Hazrat's house to meet him, Hazrat did not grant him an interview but when he quit his office, Hazrat went to see him at his house and he was very happy to receive Hazrat. He said, "You have come when others have stopped meeting me."

Sickness, Poverty, and Disgrace. Everyone knows that these three are generally the portion of a *darwesh*. Hazrat was also a victim of all

three. He had a heart condition and suffered greatly so that he remained restless for days on end. He was also stricken by paralysis, though he recovered from that after some time. There was also a time when his relatives tried to despise and disgrace him. That became a source of great worry for him — mentally and otherwise.

Nevertheless, he was always well-satisfied with his lot. There were days when he had to go without food but his face never showed his condition, even when he met his friends and followers. He was like Haji Imdadullah as he felt that a *darwesh* should not let such a condition of starvation appear before others in any way, to avoid even indirect begging.

Teaching Methods. He always first assessed the capacity and the desire to learn, of his student before he prescribed a course for him, so that he would not later give it up. He never laid down onerous restrictions nor did he directly order the kind of dress to wear or to grow a beard.

It was his effort to incline a person towards the Lord and the rest would come naturally afterwards; this was the method of his shaikh. Shah Sahib often said, "These days even a little *riadhat* proves very beneficial."

There was a person in Agra who went to him and said that while he desired to say his *namaz*, it was too much of a bother to undertake *wudhu*. Hazrat told him that it would be alright if he said his *namaz* even without *wudhu* but that he should not miss saying his *namaz*. That person, after a few days, on his own volition, performed his *wudhu* before saying his *namaz*. Thus, his pupils used to change for the better in no time. He never asked those busy in trade matters or servicemen to forego their duties. When Shahidullah Sahib decided to take up residence in India in order to learn *tasawwuf*, he hesitated to accept a post he was offered as it might disturb his learning, but Hazrat advised him to accept the post.

Hazrat taught his *murids* regularly, giving them lessons in *mujahidah* and *mashaghil*, and taught them *wazaif*. He was against the practice of other shaikhs who merely told their pupils the dates of an *urs* and how much they were to pay and offer at the *mazars*, for all else, they were expected to do as they liked—the *pir* would be responsible for seeking their salvation on the last day.

Hazrat would make full preparations when going to *mazars*. He took his pupils with him and kept them busy in religious practices all the time. He would say, "The attendance at the *mazars* of godly-

persons has the advantage that spiritual progress becomes easy and that which may otherwise take years may be attained in a short period of time.”

His teachings would be according to the Chishtiya school as is mentioned in Haji Imdadullah’s book *ZIA-UL-QULUB*. These teachings are the ones acceptable to the Sufis who have done research in these matters.

Zikr Circles. He usually held these ‘circles’ (*halqa*) regularly. For a long time in Bombay these were held twice a week—on Friday and Monday nights. During Ramadhan, *zikr* was held for a few minutes after every four *raka’ats*, before standing up for the remaining *namaz*. Let us relate one example of what was actually done.

The leader sits with a *tasbeeh* (rosary) in his hand and the others sit in semicircular rows around him. The light is then switched off and it is made as dark as possible. They shut their eyes and concentrate on the Almighty. The leader then recites “*Ya Fayyazu*” three times, and the following three verses three times each:

1. “*Rabbi a’uzubika min hamazat ishayatin wa a’uzubika Rabbi an yahdarun.*”
2. “*Innallazinattaqaw iza massahum taifumminashaytani tazakkaru fa’iza hum mubsirun.*”
3. “*Tubu ilAllahi jami’a ayyuhal mu’minun la’alakum tuflihun.*”

After that, *zikr* with *zarab* (i.e. moving the head in emphasis) of “*Astaghfirullah*” is intonated and repeated in unison.

Then the following is recited three times:

“*Astaghfirullah Zuljala-i-wal-Ikram min Jami’izzunub-i-wal Aathaam.*”

After that *zikr* with *zarab* is done on the following:

“*Huwal Awwal, Huwal Akhir, Huwaz Zahir, Huwal Batin.*”

Then with *zarab*. “*Hu, Hu, Hu,*”

then, "*Huwa Hu*,"

then "*Huwallah*,"

followed by, "*Allah*"

and finally, "*Sallallaho alaihe wasallam*."

The *zikr* is done in unison and with proper rhythm so that the heart may feel a special kind of pleasure. The leader continuously reflects his relationship with God onto those present so that the meaning of "*yuzakkihim*" is made applicable.

After the *Darud Sharif*, the following is recited three times:

*Subhana rabbika rabbil 'izzati 'amma yasifoun wa salamun
'alal mursaleen, wal hamdulillahi rabbil 'alameen.*

And after that -

Qulid 'uwallaha mukhliseenalahuddeen,

is said and with - *Solatan tunajjeena*, and the supplication is completed.

Once a young man who was unaware of the discipline of a *zikr* circle started to talk about the difference in the *mashaghil* of Rifa'is and the Naqshbandis. The question was not even complete when Hazrat understanding his viewpoint said:

"Tell me first if the effect of a medicine will, or will not, be absorbed by the patient who does not follow the dietary regimen. If the prescribed discipline of the *zikr* circle is not carried out, the *zikr* will lose its efficacy. That means that one should go home quietly for the *Isha namaz* after the *zikr*, and should then go to sleep immediately thereafter, while reciting '*Allah*'. At that time there should be no other occupation. There should be certainly no visiting a restaurant, to frivolously talk with obscenities and running down others before turning in. Such behaviour spoils

the good effect of the *zikr*. We have no monasticism. Firstly there is too much materialism in Bombay and space is also insufficient. However, we are in Mahim. If you ask the Bombay people they will tell you that they have no peace due to the noises created by buses and trams.

“Normally the shaikh, after the *zikr*, asks his murids to sit around in twos and threes with eyes closed so that the good results of the *zikr* may be felt. It would not do to indulge in any foolish acts after the *zikr*. Whatever questions there are, should be put forward before the *zikr* or the day after. Why ask this particular question? If we start discussing it, that may lead to a criticism of the Rifa’is. Or would you like it that whatever has been gained by you be added in their list of good deeds and we collect their evil?

“It is purposeless to enter into such discussions; even if I were to answer your question, would you be able to follow my arguments? And if you do so, what use would it be to you? When you reach the stage where you are able to appreciate such matters, you will yourself be able to see the difference.

“If you approach a doctor and ask him for a prescription and then start to argue with him about the appropriateness of the medicine prescribed, that doctor will surely tear up the prescription and send you away. Even if he were to explain his reasons to you, what would you understand? Even if you do understand, what will be the benefit to you by such understanding unless you hold a degree in medicine? The youth of today waste their time in just such a way. It would be another matter if you were to ask questions about religious knowledge. But, of course, you will only ask about controversial matters which serve no purpose at all. Even though I may have sufficient knowledge to be able to satisfy you in those matters too, how will you benefit if I did answer your pointless queries?

“The Companions would fill their mouths with pebbles so that they would not be able to talk even if they wanted to. It was thus that they were well benefited. Nowadays, we indulge ourselves and then complain that we receive no benefits. There are hardly

any true shaikhs these days. They are mostly frauds. But I would add that there are no *murids* either, in the true sense, and that is why there is a dearth of good shaikhs. Shaikh Abdul Haq Radulewi had a *murid* to whom he did not give any attention. The *murid* was sent for and asked to dig a tank, and when he did that, he was asked to fill it up again. He did this without putting forward any excuses. The shaikh at once gave him the *khilafat* and his education was completed by the time he reached home.

“Previously, a lot of *mujahidah* brought less gain but nowadays a *mujahidah* brings greater gain. But people are not able to gain even *that* advantage. They seek a shaikh so that they may be able to get married to their loved ones. If the *pir* is able to help in their worldly matters, he is recognized as a *pir*. Why do people query everything these days? One has to have an obedient heart before the Sufis, just as you have to control your eyes before the kings and hold your tongue before the learned persons. In modern days, the eyes, the tongue and the heart are all rebellious. What a dark age it is!

“To gain anything, it is necessary to shut your eyes and to be attentive with all your heart and to put aside all controversial matters. After all, everyone believes in God and the Prophet. That stage will not be over till you are able to cross the *Sirat* bridge and have entered *Jannah*. It is then that controversial matters may be thrashed out. We have our own difficulties. What is the point in wasting our time with attempts to sort out differences which do not concern us? If some time is left over from *mashaghils*, let that time be well spent in the remembrance of Allah which is best for us.”

Then the circle is ended and the people dispersed for their homes.

Sometimes, the participants are asked to remain quiet and the leader attends to their hearts with his own godly relationship, and impresses his own spirituality on them. At other times both methods are used and some other times the circle ends on a note of advice.

Sama’. Hazrat was very fond of *sama’*. He made it a point to listen to *sama’* especially at times of *urs*, though he was not particular about listening to *sama’* at other times. He was never seen in *hal*, as he always

had his feelings under control. He never waved his hands about nor did he voice any utterances or slogans, and he would remain silent. While younger persons would get restive, he sat firmly like a rock in one place and in the same posture. He had a very high standard in music and in poetry, such that his gatherings were always of high standard. There were no outward demonstrations or physical expressions in his gatherings, and no poor *ghazals*.

Circle of Followers. His followers were drawn from all religious and social groups. There was no restriction on Muslims, Hindus, Parsis, Christians and so on. His talks always struck the heart, and whoever heard him was most impressed. He never forced the Muslims to be too rigid in following the *shariah* to start with nor did he insist that the non-Muslims convert. He would say that his function was to put people in the remembrance of God. This remembrance will itself bring them to the right path.

His Inheritance. As he was a *darwesh* he had nothing to leave behind by way of worldly goods. His teachings and his books are what have reached us and these are open to all. They are a guide for all for all times.

His book, *SIRR-I-DILBARAN* is really a dictionary of Sufi terminology. The book is so comprehensive such that no other book on the same subject can match it. It explains all the technicalities fully, and leaves no room for further elaboration.

One of his books is a 'spiritual novel' called *BADA-O-SAGHAR*. In it the stages of *tasawwuf* are described in the form of a novel. He remarked that if he were a poet he would have described the same in verse like Maulana Rumi.

An Overview of the Divine Books. His thoughts on the Divine books could not be completed though he started writing it while in Hyderabad. Extracts of it were published in *TARJUMANUL QUR'AN*. The proposed book dealt only with the Torah and the Bible. It had been his intention to later discuss the Vedas which was to be a very interesting part. After this an elaborate discussion of the Qur'an was planned and would have shown that only the Qur'an could claim to be a Divine book. His other writings, in English and in Urdu have been published as *MAZAMEEN-I-ZAUQI*. They represent what he wrote from time to time on religious and political matters in various

magazines and newspapers.

His Habits and Qualities. His affable and cultured nature was apparent from his speech. He impressed his audience with detailed talks, with his hand movements adding to his finesse; the result was clear eloquence.

Initially, he was rather short tempered, but that was a result of the perfection, subtlety and sensitivity of his thoughts which was part of his nature. Many matters which to the ordinary person contained no apparent objectionable aspect, were disagreeable and a source of anger for him. His feelings of annoyance gradually diminished and he became extremely tolerant during his later days.

Cleanliness. He was very neat and clean. If his *pan* left a slightest mark on his dress, he was never comfortable till he had it washed clean. This trait was to be found in him in all matters. Everything he had was kept spic-and-span, well-polished and neatly arranged. If he found any of his things disarranged, he knew that someone had meddled with them. His room was always so well kept that it seemed to be decorated. There were hardly any corrections or blots in his written matter. In every thing he was so neat, clean and methodical that one could only praise him for it.

Diet. It was noted earlier that there were days when he and his family would starve; but, now and then, he did eat his fill. He felt that to be in accordance with the Prophet's *sunnah*, there is no harm if a person did justice to his food by eating till his stomach was full now and then. Doing justice to food meant that the food taken should be in appropriate quantities and should be digested through more spiritual exercises. He was patient and steadfast when there was nothing to eat and he never wavered in his *tawakkal*. Thus his inner state was never apparent to others.

His physical heat was excessive and so he drank iced water even in winters and his intake of water was also great. He used to chew *pan* and later he also took to tobacco. To a great extent, this took away the feeling of tiredness whenever he exercised and felt weakness. To eliminate the ill effects of tobacco he used cardamom (big ones). *Pan* and its essentials were maintained by him in style, and he took great care of his teeth. His father being a doctor, had given Hazrat a *manjan* (tooth powder) which he used regularly taking it out of large pot into

a smaller bottle for daily use. Sometimes he used his finger to extract the *manjan*, at other times he would take it in his palm. He would then neatly put a stopper on the bottle and put it away. All this showed his sensitive and subtle nature.

Rest. He was not given to too much rest. He slept for only three or four hours daily and the rest of the time he was either reading or writing or was busy in religious exercises. He slept in his bed facing the *qiblah* and said sleeping in that manner helped in improving one's mental and spiritual powers. The people of the subcontinent are gifted so that they can easily achieve this.

Gentle Nature. He possessed a very gentle and pleasant personality and he remained so even during his *darwesh* days. One would think of a *darwesh* as a grim and sad person, but his mind was ever at peace. There was no sadness or fear in his character. This was apparent by his talks. Even when speaking on serious subjects, he would relate witty and humorous anecdotes in between. He often mentioned his friend Nawab Asghar Hussain. Once there were a number of Bombay *seths* with him when he remarked, "If Allah were to come down to the world and came to Bombay to enjoy a stroll on the beach, the Bombay people would ask Him first, in what trade and business He was occupied. The next question would be to find out where His business was located, and then they would entertain Him with a single *chai* (tea) and a single betel leaf. When they heard this, the *seths* bowed their heads in shame."

There were a few friends of his in Ajmer. They would go to the house of a friend unannounced on a Friday, and used to dine there. When Moulvi Abdus Salam enquired what the purpose of this gathering was, Arif Budauni replied that it was meant merely to enjoy "*khurd burd*" (an escapade).

A young man came to him once in Bombay and said, "That *sala* (brother-in-law, i.e. wife's brother—a term of abuse) does not pay me back. Please *Pir* Sahib! Give me a charm through which that *sala* may give my money back." Hazrat asked him in surprise who the *sala* was and if it was really his wife's brother. The young man said that he had referred to his father. Hazrat feigned anger and said that he would not give him a charm as he had called his own father a *sala*. Thereupon the man went out in anger and was heard saying, "The *sala Pir* has refused

me the charm.”

Once, Hazrat met Maulana Muhammad Ali Jauhar in Peshawar during *khilafat* days; the Maulana praised Hazrat on the robe he was wearing, and asked Hazrat where he had obtained it from. The Maulana had thought that, in reply Hazrat would say that it was a present from a *murid*. Sensing this, Hazrat replied, “I got it as a donation.”

He would not spare even his own Shaikh. Once when the Shaikh missed a fast day, while others commiserated with him, Hazrat said that he was envious of him. When asked why, he said that the Shaikh must have been God’s guest that day, and that he himself was denied the honour. The Shaikh observed that he was indeed a mischievous pupil.

He used to take full part in any event that came along. Whether it was a party of friends, a marriage function, *Eid*, *Baqra-Eid*, a musical party or a pleasure trip, he showed equal interest in it. This demonstrated his liveliness.

Circle of Friends. It was also due to this liveliness that his circle of friends was a large one. Before he became a *darwesh*, he was friendly with a number of the most prominent persons of India, including political leaders, high officials, poets, writers, learned persons and literary figures. Some of them were: Akbar Allahabadi, Dr. Iqbal, Justice Shah Din, Sir Muhammad Shafi, Muhammad Ali Jinnah, Shaukat Ali, Muhammad Ali Jauhar, Maulana Shibli, Sir Stanley Reed and Sir Abdul Qadir.

Those of his friends who were older than him also respected him. For instance, Akbar Allahabadi would address him in his letters as a respected one in *tariqah* and a fount of love, or as *Azizi* and *Habeebi*, and at the end of the letter, as *Mushtaq* or *Akbar*. Persons of a lower status were treated lovingly by him.

Firm Character. When he decided to give up the world and turned towards God, he gave up his prosperous business and went away to Ajmer, never to return. At that time many of his friends tried to dissuade him saying that he could be of a great use to the nation and that his services were needed but he was not to be dissuaded and he told them:

“The progress of the nation depends on its moral improve-

ment. Therefore instead of lecturing to the whole nation, I have taken up the reform of just one person and that person is myself. If each one of us were to act similarly, the whole nation will improve.”

In this is a lesson for those individuals and societies who set out to reform others, forgetting to reform themselves. He thus stuck to his decision. Every now and then he had to face difficulties including poignant physical hardships but that did not make him falter.

Consistency. It was not his nature to flit from one thing to another. Nor were his friendships ephemeral. He continued with the programme he chalked out for himself and never wavered. He did every thing at its appointed time. All his spiritual exercises were performed punctually and regularly. He started to maintain a diary and he continued with it to his dying day.

Sickness, travels or a depressing event could not shake him away from his routine. His behaviour towards his friends remained the same as he started with. Everything he undertook was completed as a matter of habit. It was against his nature to do anything in a half-hearted manner.

When two of his *pir*-brothers asked him to arbitrate between them, his first condition was that they would accept that his decision shall be in accord with the *shariah*. That was agreed to. He then sent for a copy of the Arbitration Act and studied it lest there remain a lacuna in whatever he was to decide. He then studied the problem well from all angles—and then only did he decide. His decision was not accepted and the parties went to court. One of the points raised was that he was, at the time of decision, staying in the house of one of the parties and that party was favoured. This aspect too had been taken into consideration by Hazrat and, since the point had not been raised at the time of the arbitration, it was not allowed by the court.

Courage. He never went under when faced with pressures. At such times, others would compromise but that was not in his nature and he never was a victim of pressures. Whenever such occasions arose, he would remain unperturbed. Once, when a petty complaint had been lodged against him in Bombay, the police went to his house for a house search. This did not bother him and since he was then at breakfast, he asked the Police officer to wait till he finished his meal.

In the meantime, another person approached him for a *ta'wiz*; he gave him that *ta'wiz* and then attended the search. He did not give the appearance of being worried about the search. When he travelled by train, sometimes the railway officials would take him to be a common beggar but he would impress them with his presence.

Neatness. It is usual with persons who undertake great tasks to be slovenly in everyday matters. But Hazrat was always systematic and neat in everything. He knew where everything he needed was and all things required by him were kept in their places and could be retrieved without any difficulty. They were all maintained properly and neatly. Writing material, carpentry tools, cotton and needle, all were kept close at hand and a suitable collection of all these things travelled with him wherever he went. He would say that he could get his things together as needed for travel in no time.

He would maintain a daily diary. Therein he would enter not only the events of the day but also whatever he thought and felt. In the beginning of his religious training, he entered all his observations and the state of his mind in the diary and submitted the diary daily to his Shaikh for perusal. The Shaikh would peruse the diary gladly as that helped him guide Hazrat. Before him, the Shaikh had not come across any other of his pupil who did this. Just before he died, he had compiled the details of his life from this very diary. He was also fond of detailed figures. His diary contained details about the mileage travelled by him, the names of people he met and other such details.

Fondness for Studies and Reading. Hazrat was very fond of reading. He acquired extensive knowledge and he would read well into the night. Few persons read and assimilated so much as he did. He prepared an index for every book that he read. When he borrowed a book he would return it after reading it, jotting down whatever he found of interest in it. When he started on a book he would not take up another book and except for reading the newspaper he would continue with the book till he finished it. He did not like to read whatever appeared in serials till after the complete essay was before him, allowing him to read the entire article.

He had a useful library consisting mostly of religious and spiritual books. Modern knowledge was also included. He possessed encyclopedias and dictionaries too. He kept himself well informed and the **TIMES OF INDIA** being his favourite newspaper. Wherever he was, he

read the TIMES OF INDIA along with the local papers. He read the WEEKLY TIMES regularly as it contained literary articles. His books were his greatest asset and he carried a number of books wherever he went. He maintained his library meticulously.

SUMMARY OF HIS LIFE

Hazrat descended from a Syed family of Bukhara. His ancestor, **Hazrat Syed Jalal Gul Surkh** came to India from Bukhara and he and his descendents made India their home.

Syed Jalal's real name was Hussain Abu Abdullah. He stayed in Multan for some time and resided in the *khanqah* of Bahauddin Zakaria. He then went to Bhakkar (Sind) and married Zahra Khatun, the daughter of Syed Badruddin Khatib, and went to Uch where he settled down. His *mazar* is also in that place.

Syed Jalal's grandson, **Syed Jalaluddin Makhdum Jahanian Jahan Gasht** gained fame. He was taken by his father Syed Ahmad Kabir to Shaikh Jamal Khajandi (*murid* of Shaikh Zakaria) at the age of seven. The Shaikh predicted that the boy would be the source of great renown for the family. The Makhdum received *khilafat* and *ijazat* (permission) from more than 340 *mashaikhs* but he completed his training under Shaikh Ruknuddin Abul Fatah Suharwardi and Hazrat Nasiruddin Chiragh Dehlvi. Thus the two, Suharwardi and Chishtiya systems were followed in the family. It was he who brought the *Aasar-i-Sharif* and the footprints of the Prophet which are now in Lahore.

The grandson of the Makhdum's grandson was **Syed Jalal Thalith** who first migrated from Uch to Delhi, where Bahlol Lodhi became his *murid*. He then shifted to Qanauj where he died. Five generations are buried there. From his line, **Syed Qiamuddin** died in Farrukhabad. His son, **Syed Abu Muhammad Jamaluddin**, father of Hazrat was born in about 1850 in Farrukhabad.

Syed Abu Muhammad Jamaluddin studied in the Tibbiya College to become a *tabeeb* (doctor). He was taught in Urdu. He completed his course in 1869 and immediately received an appointment and was posted in the Central Province. He was transferred to various places and then to Khorī (Sagar District) on 19th March 1870; where Hazrat was born. In April 1888, he went for *hajj* along with his

family and Hazrat, who was ten years of age also accompanied them. The caravan returned to Khorī in September 1888. He was transferred from Khorī in October 1888, and he worked in a number of places and was posted back to Khorī in 1889. He was removed from service on a false charge on 17th of September 1895 and in an appeal to the Viceroy he filed a suit for reinstatement which was successful, such that he returned to service in Khorī itself. He retired in 1898 and settled in Peshawar where he started his practice. He died on 19th December, 1914 in Peshawar when Hazrat's age was 37 years and 3 months.

Hazrat Shah Sahib was born when his father was in Khorī, during Ramadhan at 2 a.m. on the 15th of September 1877 (1294 AH) and was named Syed Muhammad Ibrahim. He called himself only Syed Muhammad. He spent his early days in Khorī where he received his early education and studied Arabic from his father. We do not know about his life of that time. At the age of ten he went with his family for *hajj* and had the opportunity of presenting himself before Haji Imdadullah who caressed him on the head and prayed for him.

He was sent to Jubbulpur at the age of twelve for further studies and he stayed there for about three years. Later he joined Aligarh College where he stayed till 1896 and had Maulana Muhammad Jauhar as one of his classmates.

He was married in a Bhojpur family in April 1896 at the age of nineteen. He shifted to Peshawar in October 1896 where his eldest child, a daughter, was born (Hajira Khatun).

He was not suited for service as he feared none, flattered none and expressed his own opinions fearlessly. He, however, joined service as was then customary and came to work for the Boundary Commission (Jammu and Kashmir) between July 1898 and 1902. The Commission having been wound up he shifted to the Settlement Department for some time.

While awaiting another service, he met Shaikh Abdul Qadir (Editor of MAKHZAN) who had arrived in Peshawar. He stressed that Hazrat ought to become a journalist instead of seeking employment. After a long discussion, Shaikh Abdul Qadir Sahib said, "I know you will shine wherever you go, but there you will be one of the many and here you will be one of the few."

Shaikh Abdul Qadir Sahib's argument was very fetching and Hazrat thereupon promised to take to journalism. Shaikh Abdul Qadir Sahib took him to Lahore where Hazrat worked for a long time,

for WATAN, PAISA AKHBAR, INTIKHAB-I-LAJAWAB and BACHCHON KA AKHBAR. He was appointed Editor of AL HAQ which was a weekly from Hyderabad, Sind. He was connected with this magazine for about three years till 1907. During the time of his editorship, the circulation of the paper picked up greatly. The Government took note of whatever appeared therein and took appropriate measures to correct whatever the paper pointed out as hardship for the Muslims. Lord Curzon also read this paper. He valued the paper and its editor so much that when the Prince of Wales was on a visit to India, Hazrat was asked to represent the Muslim press along with another journalist.

Hazrat was very outspoken and that was the reason that he could not remain with AL HAQ for long. To start with, people thought that as he was educated in Aligarh he would deal only with all-India and international matters, but in the very first issue of the paper he wrote about the affairs of Sind exclusively and that set suspicions against him at rest.

As mentioned earlier, when King George V toured India as Prince of Wales, Lord Curzon chose Hazrat to represent the Muslim press in the entourage of the Prince. This was due to the keen interest that the Viceroy took in his writings. Hazrat thus travelled along with the Prince during November 1905 till March 1906 and was a witness to many interesting events.

He used to praise the Maharajah of Gwalior for the smooth implementation of the Prince's programme. The Maharajah had held rehearsals many times over erecting camps for the Englishmen, and setting apart bungalows for the Indians. Everybody was given food of their own liking. He did not pay homage to the Prince in public. He met the train a station before Gwalior and got down with the Prince at Gwalior. Hazrat himself, however, did not accompany the Prince on his hunting trip.

As Editor. After his return from the company of the Prince, Hazrat wanted to improve the standard of the AL-HAQ, and so he shifted it from Hyderabad to Karachi. But, as we have noted earlier, differences arose and he resigned his editorship in June 1907. His services were then taken over by AL-WAKEEL and he was its editor from August 1907 to February 1908. The management of AL-WAKEEL thought of upgrading the paper to the standard of the TIMES OF INDIA. Hazrat agreed with the idea but said that as a first step, the working of the TIMES OF INDIA should be studied in detail, an estimate of the cost

involved be made, and only then, the project launched, if it were found to be feasible. He therefore proceeded to Bombay and started to work with the TIMES OF INDIA. There the editor, Stanley Reed, became his friend and helped him. However in the end it was found that the project involved much more funds than the management was prepared to put up so that nothing further was done about it.

Muslim League. In 1907, he attended the session of the Muslim League as already noted.

Business Activities. He started business in Bombay in February 1908 but shifted to Delhi after the death of his wife in 1911. The famous *darbar* was held in Delhi in August 1912. He wound up his business on April 1913 and his restlessness drove him to travel in search of God's truth; and he reached Ajmer once again on the night of Friday the 6th of June 1913. There he felt at peace and he made a request at the *mazar* to be allowed the tutelage of a shaikh who would see him through spiritual training. In his dream thereupon, he was shown a likeness of Waris Hasan Shah Sahib and he understood that the dream was an answer to his request. He then went to various places in search of his shaikh, till at last he was guided to Tila Pir Muhammad Shah in Lucknow by his brother in law Abdur Rehman. There he presented himself before his shaikh, whom he recognised the moment he saw him. The Maulana asked him why he had taken so long; and, that he had been waiting for him to appear! This was on the 28th November 1913, a Friday. After this, probably on the advice of the Maulana Sahib, he again set out on his travels returning to Lucknow and the Maulana Sahib in due course.

Bai'at. On 14th February, 1914, he presented himself before Maulana Sahib and joined the *halqa*; and on Monday, 16th February, 1914, Maulana Sahib accepted his *bai'at* and gave him special attention. He asked him to be in *khilwat-i-khas* (isolation) for three days from Friday. He writes in his diary, "By God's grace the *khilwat* was a big success." After that he was told to practice *kashf-i-qubur* at the *Mazar* of Shah Pir Muhammad Sahib. In the meantime, his younger brother, Syed Muhammad Baqar reached Lucknow searching for him and asked him to return home but he refused.

At the Dargah of Hazrat Mahbub Ilahi. He visited the *mazar* of Hazrat

Mahbub Ilahi at the instruction of his Shaikh Sahib and stayed there for a time. He also frequented other *mazars* in Delhi. Then he went to Ajmer where he saw in a *ru'ya* that the Khwaja Sahib gave him a golden turban. On return to Lucknow he was formally granted permission to wear coloured clothes although he had already taken to such clothes. Seeing such enthusiasm, the Shaikh gave him the title of *Zauqi* (the enthusiastic one).

On 23rd May 1914, he proceeded from Lucknow to Ajmer to attend the *urs*. This was his second visit to Ajmer, but first time after *bai'at*. He then went to Ahmadabad, but left for Peshawar when he learnt of the illness of his father. His father died on 19th December, 1914.

Kaliyar Sharif. He was then ordered to undertake an extended tour, including forty days in Kaliyar. He completed this *chilla* (forty days). There he sustained an injury in his leg for which an unknown person visited him daily to bandage and treat his wound. That person neither talked nor would he let him talk. When Hazrat told his Shaikh about the person he informed him that he was Hazrat Khizr.

While in pain with his leg, he visited the *dargah* of Hazrat Mahbub Ilahi for the seventeenth blessed day (the day of *urs* celebrations) and there his treatment continued. He again went to Ajmer via Delhi where again he fell ill for a few days.

He arrived in Lucknow on the 9th of July and spent the Ramadhan there. On the 7th of August 1916, the Maulana granted him the *Khilafat-i-Niabati*. That was after only two and half years after the *bai'at*. He was ordered to live in Ajmer so he reached Ajmer after visiting Lucknow. He took up residence in Chilla Baghdadi, where arrangements had been made for him by Nawab Asghar Hussain. From 10th September onward he settled down there.

Stay in Ajmer. He lived in Ajmer from 10th September 1916 till 27th February 1920. Hasan Ali was the first who took *bai'at* at his hands. He entered the *silsila* on Monday, 18th September, 1916.

Hazrat attended the Pakpattan *urs* and went to Lucknow after attending the Ajmer *urs*. During Ramadhan he was allowed to wear white and was granted the Maulana's *Khirqah* (robe). With the Maulana's permission he then went to Ajmer via Delhi, on 16th August, 1917.

When Shah Abdul Aziz (Baghdadi) died, Hazrat had to leave the

Chilla Baghdadi house, and shifted to a good house outside the Delhi Gate. It was in this house that his eldest daughter (Hajira Khatun) was married to Syed Zafar Hussain who came of a Peerzada family of Ahmadabad.

Second Marriage. During his *suluk*, the Maulana would tell him to get married but since he found a single life suitable, he kept on postponing the event, till Maulana Sahib had to order him to get married, saying, "We are following the way of Muhammad (SA) and not of Isa (a.s.) (Jesus)."

Thus he was married a second time to the widowed daughter of Muhammad Ali, a *jagirdar* of Fatehgarh. The marriage took place in the house of Muhammad Shafi Sahib, a retired judge on 13th September, 1918, and the *nikah* was read by the Qazi of the city. He had a daughter, Rashida Khatun, by her.

Khilafat-i-Mutlaqa. He took up a house in the outskirts of Ajmer which was spacious enough to make-do as a *khanqah* and had a big courtyard. He used to call it the *jangalwala* house.

During Ramadhan 1336 AH, he was called to Cawnpore where the Maulana was staying and on the 24th of Ramadhan he was granted the *Khilafat-Mutlaqa* and he was sent back to Ajmer, where he arrived on the 24th of June 1919.

Due to differences with the owner of the house, he shifted to another house in Ajmer but left that house too and went to live in the Judge Sahib's Tripolia gate house.

Afterwards he went to Ahmadabad and there he also attended the *Mazar* of Qazi Mahmud Deryai where he saw three *karamat*:

1. The lighting of a lamp with the water of the river.
2. The unlocking of the door of the *mazar* by itself.
3. Flying away of flowers from the *mazar* by themselves.

The inspiration from this *mazar* gives one the capacity for poetry. But since, as he would say, he was not a poet, he started to write a novel called *BADAH-O-SAGHAR* with such enthusiasm that he kept on writing even while travelling in a bullock cart. When he ran out of writing paper he used the sides of newspapers.

Khilafat of Khawaja Gharib Nawaz. When the Maulana arrived in

Ajmer on 21st February, 1920, Hazrat was summoned by telegram, so he came to Ajmer from Ahmadabad. The Maulana stayed in the Judge Sahib's house and on the 9th of Rajab, after the *ghusul* he took Hazrat inside the dome and did the *Dastar Bandi* for Hazrat on behalf of the Khwaja Sahib. Hazrat was then permitted to take up residence in any one place, either Jaipur, Sonipaeth, Agra or Peshawar.

Shah Sahib decided to stay in Jaipur. But for the time being took permission to stay at Ajmer Sharif to attend the *urs* of Shawwal.

Jaipur. Hazrat did not stay in Jaipur any longer than two and a half months.

Peshawar. In September, 1920 he went to settle in Peshawar. From there he visited Bombay. Here some people joined the *silsila* and on their persistent request he stayed there for Ramadhan. Here he completed the novel started at the Mazar of Qazi Mahmud Deryai. He went to Delhi and came to know of the passing away of Maulana Sahib's son Sache Mian and went for condolence to Patna. Here Maulana Sahib directed him to stay at Agra.

Agra. During the stay at Agra he visited Ajmer Sharif, Bombay, and Peshawar. The Ramadhan of 1922 was spent at Bombay. The 1923 Ramadhan was spent at Peshawar. Here *SIRR-I-DILBARAN* was started. Maulana Sahib also came to Peshawar and then he went to Agra with Maulana Sahib in July 1923.

The same year Maulana Sahib showed a desire to go for *hajj*. So Hazrat went to Bombay to make necessary arrangements. Due to Ibn-i-Saud's attack, Maulana Sahib decided to postpone the visit and went back. But he ordered Shah Sahib to stay there.

Bombay. His stay at Bombay was from 9th March, 1924 to 21st October, 1927. In a few days an occasion arose when Shah Sahib spoke after *juma'a* prayers about the tyranny of the Najdi rule. This was appreciated and Maulana Sahib also liked it.

Shah Sahib's appreciation for literature made him start *ANWARUL QUDs* as a monthly periodical to explain various aspects of *tasawwuf*. This was successful and appreciated by the Sufis. Shah Muhammad Phulwari made the following comments about it:

"I am very pleased with this periodical as it talks about the essentials of *tasawwuf* when the few others in this field talk more about superfluous developments. It shows that there are people who still

value the old literature. I wish it all success in literary field.”

This continued from October 25 to February 27 and closed due to various reasons.

During the stay in Bombay, news of his daughter Hajira Khatoon's passing away at Peshawar on 25th Zilhajj or 7th July 1926 saddened him for a long time as she was very dear to him.

In October 24th he saw that special dream mentioned in *malfuzat* in which he saw Haji Imdadullah Sahib Muhajir Makki and was given the *Wilayat-i-Yusufi*.

This was the time when Begum Bhopal was requesting Maulana Sahib to send one of his *khalifah* to Bhopal for guidance. He wrote to Shah Sahib that if he liked he could go there but Shah Sahib did not wish to go.

Peshawar. Shah Sahib's younger brother Syed Ahmed invited him for the wedding of his son Syed Mahmud. At that time Maulana Sahib was at Bombay (Mahim) for the treatment of his foot, and he allowed everybody to go. He himself left Bombay shortly afterwards. Shah Sahib decided to stay in Peshawar after the wedding and asked for his baggage to be sent from Bombay. His stay at Peshawar was from October 1927 to November 1930.

During this time Hazrat went to Calcutta to meet Maulana Sahib. Here he visited Bose Institute and met some foreigners. Bose was the person who discovered that a kind of life exists in plants that they show pain and pleasure at being alone or in company. Here for the first time he was with Maulana Sahib for *Shabe Barat*. Maulana Sahib prayed *salat al-As'asa* in last part of the night.

Justice Sir Muhammad Rafiq passed away on 9th February 1929 when Hazrat was in Delhi.

Hyderabad Deccan. At Peshawar a sad event took place. His younger brother Dr. Syed Ahmad passed away on 27th April 1930. Hazrat felt this loss deeply and decided to leave Peshawar for good, shifted to Hyderabad Deccan, where he stayed from December 1930 to 5th March 1940. The time here was comparatively peaceful.

Nine miles outside Hyderabad is the *mazar* of Baba Sharafuddin, a *khalifah* of Shaikh Shahabuddin Suharwardi. It is on a hill, and Shah Sahib visited it regularly with *murids*. He would also go to the *mazars* of Yusuf Sahib and Sharif Sahib. He visited Gulbarga Sharif several times. He also visited Bombay, and went to Ajmer Sharif for the *urs*.

He would also celebrate at home the *urs* of Khwaja Sahib and Hazrat Khwaja Uthman Harooni. Ramadhan *taramih* was always held at home except for three years. Usually two Qur'ans would be completed, the second one in the five odd nights at the end of Ramadhan. At first Hafiz Abdul Majid led the prayers. Then Hafiz Taj Muhammad Sahib took over. He recited very well and had a good accent.

In Hyderabad after shifting several times Hazrat found a suitable place at Ghauspura.

Maulana Sahib called him to Bombay and he went there on 1st June 1932. Then Hindu Muslims riots started and Maulana Sahib went away to Lucknow and Hazrat returned after a short stay.

An old friend of Hazrat, Tufail Ahmed Arif, who came to Hyderabad along with the *mutawalli* of Ajmer *dargah*, died at this time.

23rd May 1933 — Maulana Sahib came from Lucknow and started treatment with Dr. Ashraful Haq of Delhi and went back in September.

Here Jungli Shah, a sincere *pir bhai*, passed away in hospital on Friday 26th January 1934.

4th October 1934 — Hazrat saw in a dream that at Gangoh he made *bai'at* at the hand of Maulana Rashid Ahmed Gangohi in the presence of Moulvi Zia Sahib.

In August 1935 Maulana Sahib called him to Bombay. Here Maulana Sahib was ill, and this was the last meeting with him.

Maulana Sahib passed away at Lucknow on 6th August 1936 on Thursday 17th Jamadil Awwal, 1365 AH. *Inna lillabe wa inna ilaihi rajeun.*

Maulana Sahib was born in 1355 AH (1865 AD) at Kohra Jahanabad and was 71 (or 73 years by lunar calendar) when he passed away. Hazrat at that time was about 59.

Hazrat then went for the *urs* at Ajmer Sharif, then to Lucknow, Bombay, and back to Hyderabad.

In July 37 he went to Lucknow, and stayed the whole night at Tila. He stayed 22 days in Lucknow, then 24 days at Ajmer Sharif till *Bara Ghusul*. He then went to Bombay, Nahwa, attended *urs* at Gulbarga Sharif and returned to Hyderabad.

He went to Bombay again in March 1938 where he also met Sir Muhammad Yusuf of Nahwa.

Dr. Sir Muhammad Iqbal, a close friend, died on 21st April 1938.

Two Englishmen, Farooq Ahmad and Shahidullah who had accepted Islam in 1936 came to Hyderabad on 18th September 1938. They had come to India to be trained in Islam.

Janab Shahidullah Sahib entered the *silsila* on October 3rd. He had hired a house for himself but he shifted to Hazrat's residence during Ramadhan. He spent the whole of Ramadhan there and worked very hard.

Both of them went to Bahawalpur on 4th September 1939.

Shaukat Ali, the elder brother of Muhammad Ali who was also a friend, died on 27th November, 1938.

Hazrat went to Bombay in December 1938 where he met Mr. Jinnah twice; on 12th December and 4th January.

He attended the *urs* in Gulbarga and then went back to Hyderabad.

On 6th May he went to Sholapur for the annual session of the Muslim League and had a long meeting with Jinnah Sahib.

He met Sir Abdul Qadir after a long time in Hyderabad.

He reached Ajmer on October 1939. Janab Shahidullah Sahib and Farooq had also arrived there from Bahawalpur. He attended the *urs* of Hazrat Uthman Harooni; Muhammad Hussain and his son Arif were there too.

Abdus Salam (Mohan) entered the *silsila* on Friday after prayers on 17th November 1939 in the *dargah*. On his return, Hazrat stayed in Ahmadabad for a day and met Mr. Jinnah twice on 10th December 1939 before returning to Hyderabad via Gulbarga. During this tour, he had resolved to go back to Ajmer and he arranged accordingly. He first went to Raichur, then Delhi and Lahore where he attended the Muslim League annual session where the Pakistan resolution was moved. He met Bahadur Yar Jung, Hafeez Jalandhari, Masood bin Habibur Rahman Khan Sherwani and Sir Abdul Qadir and had long talks with Mr. Jinnah. He then went to Delhi and visited the *mazars* there and met Mr. Jinnah yet again. He left Delhi at night along with Nizamuddin Premi and proceeded to Ajmer.

His Stay in Ajmer. 29th March 1940 to 6th September 1947 — Hazrat lived in a house in Dhanmandi.

24th June 1940 — Captain Wahid Bakhsh entered the *silsila*.

8th July 1940 — Mohan was named Abdus Salam.

Meanwhile, *tarauihs* and *halqas* continued for the *murids* and they were also trained for *i'tekaaf*, attended the *urs* of Hazrat Uthman

Harooni, for which Muhammad Hussain Barre also arrived.

15th November 1940 — Farooq Ahmad was married on Friday after 'Asr.

1st December 1940 — Nisar Ahmad Sahib, *mutawalli* of the *dargah* died.

Hazrat joined the Muslim League and was nominated vice-president of the Provincial and District Leagues. He remained engaged in literary and public affairs during 1941 although he was still ailing. He became President of the District and Provincial Leagues, and Amir of the Ajmer Seerat Committee.

He was nominated member of the All-India Council. He went to Madras to attend the annual session of the League and returned from there on 8th April 1941 visiting Hyderabad on the way.

He then went to Bombay and stayed in Mahim, as there were Hindu Muslim riots in Bombay itself. He put in an effort to sort out the problems of the Local League.

He went to Delhi in October to attend the meeting of the League Council and there met Liaquat Ali Khan, Zakir Ali, Hasan Riaz (Editor of *MANSHOOR*) and Jinnah Sahib. He also attended the *mazars*.

In 1942 too he busied himself with public service in spite of ill-health. One day he fell down the stairs but no great harm was done.

A few days later he had an attack of paralysis and so he could not perform his fasts and *tarawih*s that year. Dr. Bhattacharia attended to him and he was cured.

18th October 1943 — He met Khwaja Hasan Nizami in Delhi, he pushed through a resolution in the League Council with regard to changes in the administration of the Ajmer *dargah*. From there he went to Bahawalpur to meet Farooq Ahmad and Janab Shahidullah Sahib and stayed with them for 24 days. He then returned to Ajmer after visiting Uch.

At the end of 1944 he visited the *mazar* of Baba Malang Kalyani in Bombay in the company of Farrukh Haji Muhammad, Muhammad Hussain Barre and Wahid Bakhsh.

13th February 45 — Farooq Ahmad, brother of Janab Shahidullah Sahib died in Lahore after a long illness and was buried in the compound of Data Ganj Bakhsh.

26th August 1945 — Muhammad Umar received *Ijazat-i-Niabati*.

Two pamphlets written by Hazrat, *NEW SEARCHLIGHT ON VEDIC ARYANS* and *SUFISM* were published. He corresponded with Mr. Jinnah. Some of his articles were published in the *DAWN*. His health

deteriorated further.

March 1946 — His daughter Rashida was married to Shahidullah Sahib.

1st July 1946— He went to Bombay via Ahmadabad and spent Ramadhan there.

15th September 1946 — He went to Dhulia, where a large number of men and women entered the *silsila*. In the meantime a number of Hindu Muslim riots occurred in Bombay. It was rumoured in Ajmer that Hazrat was killed so that Anwar rushed to Bombay (he was *wakil* at the *dargah*).

In the beginning of 1947, he went to Khuldabad from Hyderabad on the invitation of Fateh Khan and visited the *mazars*.

22nd February 1947— Nizamuddin Premi, an old friend died in Ahmadabad.

13th March 1947—He reached Dhulia and from there he went to Gangath with Syed Zafar Abid and Abdus Salam. Raja Gulab Singh and Ram Singh and many others too entered the *silsila*. He went to Nandarbar at night where a number of persons also entered the *silsila*. At Ahmadabad he visited the *mazars* of Hazrat Musa Suhag and Premi and made Syed Ahmad Dehlavi his *murid* before proceeding to Ajmer. He had trouble with his stomach in an intense form and there was bleeding seven or eight times; he recovered under Dr Bhattacharia's treatment.

He shifted to Zauqi Manzil before the Ajmer Urs on 22nd May 1947 and went into isolation till the *Qul*. As construction was still not complete, he constituted a committee of trustees with Muhammad Shafi Sultan, Wahid Bakhsh, Syed Zafar Abid and Janab Shahidullah Sahib as members.

On 27th of Ramadhan, the 14th of August 1947, Pakistan came into being and he heard the radio report.

Karachi. On the morning of 7th September, 1947 he left for Karachi along with his family. *Aal-i-rasul*, the *Dewan* of Ajmer was also in the same train. At that time the people were proceeding to Pakistan in hordes. He wrote in his diary:

"I had not intended then to move permanently to Karachi; it was my usual winter trip. I had, of course asked Janab Shahidullah Sahib to shift his business to Karachi. And I had intended that Karachi be the winter camp instead of Bombay; however, later, the route to Ajmer was closed due to political state of the country. That was a source of

great worry to me, as I was always thinking of Ajmer.”

He went to Bahawalpur on 21st March 1948. He also visited Uch. Then he proceeded to Peshawar making a stopover in Lahore. In Peshawar he met Abdul Hameed Paras who was his friend and *pir bhai*.

On 11th September 1948 the Quaid died — *Inna lillāhe wa inna ilaihi rajeun*. Shah Sahib attended the funeral and was in great sorrow.

A house was arranged in Malir where the weather was generally better and he would go and stay there from time to time to rest. Meantime, while his health was failing, he busied himself more in literary activities.

THE PEOPLE'S VOICE used to come out from Karachi under the editorship of Mirza Mahmud Sahib in English. Hazrat contributed articles to that paper every time but, due to financial difficulties, the paper stopped publication. Wahid Bakhsh Sahib compiled most of his articles and published them as MAZAMEEN E ZAUQI (Urdu and English).

Forty one years earlier, Hazrat had been editor of AL-HAQ in Sind. He met only two of the persons then associated with him: Sir Ghulam Hussain Hidayatullah, who had become Governor of Sind and died the same year and Ghulam Ali Chagla whose son prepared the tune for the Pakistan National Anthem.

On the 4th of November he arrived in Pakpattan via Bahawalpur to attend the *urs* and returned via Bahawalpur where he visited Mir Sirajuddin. This was his last meeting with that gentleman. After that he returned to Karachi via Dera Nawab.

21st August 1949 — He went to Peshawar with Abdus Salam and also visited Rana Dery where some women were taken into the *sikila*. From there he went to Peshawar and visited Khyber and Torkham at the border of Pakistan. He returned to Karachi after attending the *Urs* of Pakpattan.

On 21st November he stayed in Malir where he completed the summary of *KULLIAT-I-IMDADIA*.

On 13th December 1949, Maulana Shabbir Ahmad Uthmani died of heart failure in Bahawalpur. He was also Hazrat's friend.

On 9th February 1950 Sir Abdul Qadir died in Lahore.

From 4th July 1950 his weekly *halqas* started in Karachi.

He wrote a detailed article on Pakistan, copies of which were sent to Abdur-Rab Nishtar and Liaquat Ali. It was printed in the form of a pamphlet.

On 15th October he went to Pakpattan for the *urs* which was his

last *urs*. At that time a number of his *murids* had come from Karachi, Bahawalpur and Zaidah with him. He stayed there till the function of the *Bara Ghusal*.

Wahid Bakhsh Sahib saw a dream in which he saw that Hazrat had handed over his three or four *murids* to someone and said that they already had tickets up to a certain station, and that they be given tickets for their journey thereafter. When the dream was related to him, he said that the station was Pakpattan itself. This dream made it clear that his death was near. The ticket for a further journey meant that, in 1955, Baba Sahib gave Janab Shahidullah Sahib permission and *Khilafat*.

Hajj. On the 28th May, 1951, Hazrat boarded the ship MUHAMMADI for his journey for *hajj*. His wife, Abdus Salam Mohan, Sheerin bai, Mrs. Farrukh, her mother, Hameedabai, Wahid Bakhsh Sahib, his mother, sister and niece and Aziz Ahmad Mahmandi accompanied him. Many went to bid him farewell and the ship weighed anchor at 1 a.m. (Please see the details of this journey in the book HAJJ-I-ZAUQI). The boat reached Jeddah on 4th June. He was happy to meet Muhammad Shafi and his son Mahmud at the port. The Ramadhan moon was sighted the same night. He proceeded to Makkah on the third day where he reached after midnight when he went to the *Haram*, did the *tawaf* and *sa'i* and had his hair cut, went to where he was to stay and took his *ihram* off. He met Ibrahim Rasheed the former *khatib* of the Hyderabad Makkah Masjid, who was a special friend.

The intensity of heat made him ill. He visited the birth place of the Prophet and also the place where Hazrat Uthman Harooni's *mazar* was said to have been and said the *Fatihah*. Similarly he said *Fatihah* for Hazrat Imdadullah Muhajir Makki and went to Medina on the 16th of Ramadhan where he stayed for two months and ten days. He flew to Jeddah and reached Makkah the same day.

Meanwhile, his daughter, Shahidullah, Farrukh Haji Muhammad and Shaukat Currimbhai reached Medina on 22nd August.

When in the *Arafat maidan*, after the *khutba* was completed, his condition took a turn for the worse. It was on that same day, 13th September 1951, he passed away and was buried at the same spot — this, after a long period of spreading the light of religious knowledge in his lifetime.

PART TWO



DISCOURSES I

Compiled by Hazrat Shah Shahidullah Faridi (r.a.)

DISCOURSES I

❁ 4th Rajab 1361 AH ❁

19th July 1942 AD

AJMER SHARIF

Formula for Attainment of Needs. The talk was of control, and about help from the unseen. Hazrat said that this was a low desire and that the *salik* should not get involved in it as it is a matter of the world and *suluk* does not encourage the desire to seek the world. However, our *suluk* has a way of satisfying worldly needs instantaneously. Whenever so required, one should free one's heart of other-than-God and should concentrate on Allah. Such a method is sanctioned by the Prophet. He should then say two *raka'ats* of *namaz* and thus the solution for the need will appear. The reason is the same as, when a child is hurt, he runs to his mother who discovers the nature of the hurt and takes steps to remedy it. The mother, however, may be an ignorant person, but when we approach Allah similarly when in trouble, He knows all and He does remedy the situation. The main condition is to separate one's self from other-than-Allah and to supplicate in all sincerity to Allah.

A person approached a saint to get some *amal* for the attainment of a certain need. The saint asked him to wait a bit. Shortly thereafter a servant came in and said that there were no provisions left for use in the *langgar* (public kitchen). The saint made no reply and stood up to say two *raka'ats* of *namaz*. As soon as he completed the *namaz*, the servant came in to report that a certain wealthy person had

sent in all provisions required for the *langgar* and also some cash. Thereupon the saint told his questioner that this was the only way he knew of seeking Allah's help. One should orient himself towards Allah, and Allah alone, and request His help.

Hazrat added, "The process is not an easy one and requires a great amount of practice."

Etiquette at *Sama'* Gatherings. He told us once that the trappings which are nowadays common in the arrangements of such gatherings are a useless relic of the Moghul days, and that they have no relationship with *sama'*, the etiquette for which is quite different. The Khwajah is in fact the 'King' for the duration of the gathering and his courtiers should give due respect to him. They should sit down respectfully, not move about or change positions unnecessarily, should not look this way and that and should pay attention to the Khwajah. Otherwise there shall accrue no beneficence.

❁ 12th Rajab 1361 AH ❁

27th July 1942 AD

Difference between *Auliya* and *Jogis* in *Karamat*. "On one occasion Shah Abdul Quddus Gangohi heard of the arrival of a *jogi* in town who had a few hundred followers with him. Shah Sahib went to see this *jogi*. When he reached the place where the *jogi* was supposed to be, he was told that the *jogi* was then inside a tree, though it would soon be time for him to emerge from it. The tree was a hollow one with a small hole in its trunk, through which the *jogi* was supposed to have entered. The *jogi* soon came out of the tree in the form of smoke. His followers had put a tray full of water beside the tree and the *jogi* dropped into it in the form of water drops and then resumed his own shape. On seeing the Hazrat Shah Sahib (i.e. Shah Abdul Quddus Gangohi), the *jogi* asked the Hazrat to show his *karamat*. In response, Shah Sahib performed the same *karamat* as the one shown by the *jogi*. Upon witnessing this, the *jogi* asked what the difference was between him and the Shah Sahib. In reply, the Shah Sahib asked the *jogi* to repeat his *karamat*. So when the *jogi* was doing his act again, the Shah Sahib took a small twig and placed it in the water and told the followers of the *jogi* to place yet another small twig in the water when Shah Sahib himself reappeared. The followers did accordingly.

When Shah Sahib reappeared, he asked them to smell the two twigs; the twig dipped in the water of the *jogi* smelt of excreta and the other of beautiful *mushk*. The Shah Sahib then said, "That is the difference between your act and mine. You reach your power through dirty means and my method is pure!" The *jogi* was a sensible person and he at once embraced Islam along with his followers."

❁ 14th Rajab 1361 AH ❁

29th July 1942 AD

Wajd. Hazrat was reading a book when he remarked that *wajd* (trance) is a great feat for a beginner but that it is a fault in one who has attained perfection. If a person tastes a delicious mango or a piece of *qalaqand* (sweet) for the first time, he is likely to feel pleasure and quiver in ecstasy. But when the experience is repeated a number of times, he may still enjoy the taste but the enjoyment will no longer be expressed in any form of bodily expression. Similarly one may experience a *wajd* for the first time in a *qawwali* but when he gets used to it he should not be compelled to show it in bodily movements even though he certainly feels the pleasure of it.

Perception of Allah's Essence. Hazrat said, "A man may perceive and be conscious of his own existence but he cannot perceive the existence of another. One should consider that his own existence is but an echo of Allah's Essence. This is a matter of just about fifteen minutes. There is nothing to be gained by concentrating on Allah's Attributes. One should concentrate on His Essence. He should think that He *is* and the man himself *is not*. That gains everything for him."

❁ 15th Rajab 1361 AH ❁

30th July 1942 AD

When Journey Should Not Be Started. One may start on a journey on the night of Saturday. The sanctity of Friday starts from the eve of Thursday and ends with Saturday night. The journey should not be started during the day on Saturday.

Thorns Show up the Flower. He said, "In Ajmer, Hazrat Khwajah Muinuddin (RA) is a flower and all the rest are thorns! For the sake of a flower the thorns too have to be watered. In order to show the glory of the Khwajah, the existence of the thorns too is essential!"

No Need for Permission to Recite the *Wazifahs* Mentioned in Qur'an and in Hadith. When I enquired from him about the need to secure the approval of the shaikh for reciting the *wazifahs* (litanies) prescribed in Qur'an and Hadith and those mentioned in the writings of elders, Hazrat said that there was no need to ask for permission with regard to those mentioned in Qur'an and Hadith. But as regard the others, permission from the shaikh is necessary. Each shaikh and *silsila* have their own *wazifahs* which are the result either of experience or of *kashf* or have been given to them by the Prophet and hence proper permission has to be sought.

Born *Auliya*. While Hazrat Qutubuddin Bakhtiar Kaki was still in his mother's womb, four *abdals* (*auliya* in the service of humanity) passed that way. One of them suggested that they should greet the Qutub Sahib who was still to be born. They then went to his mother and greeted the Qutub Sahib and went their way. Some years later they again happened to pass that way when the boy (Qutub Sahib) was playing in the street. They again greeted him and he replied saying the words twice. On being asked why he had returned the greetings twice, he said that one of the replies was for when they had greeted him while he was in his mother's womb. At that time he could not return the greeting as that may have harmed his mother.

Hazrat thereupon remarked, "It is no difficult matter for such a born Qutub to reach the highest status in the spiritual world. He was such a born Qutub that there has been no one his equal. Some even wonder whether the *murid* or the shaikh is higher in status. Hazrat Bandanawaz Syed Mohammad Gesu Deraz gave a fitting reply when he said that, he himself was of the view that, in all cases, the status of the shaikh is certainly higher.

Hazrat said, “It was once mentioned before Hazrat Ghaus Ali Shah that Allah spoke to Shah Bu Ali Qalandar, ‘ If you keep awake for me, I shall appear before you.’ On hearing this, Bu Ali kept awake for one full year. Hazrat Ghaus Ali Shah retorted that this was nothing much and that if Allah had said that to him he would have kept awake for a full twenty-five years as it becomes an easy matter with Allah’s promise having been given. But it would certainly be another matter if the effort is put in without the assurance. The exercise should be undertaken without the certainty of a promise. Hazrat Ayyub, the Prophet, was used to Allah asking after his condition every day. The pleasure of that would carry him pleasantly for the next day when the experience was repeated. During that day he would not remain conscious of any pain or sickness though he had those most intensely!”

The Snake. Hazrat said, “The snake loves music and good scent and is a creature of delicate perceptions. Those *moulvi* sahibs who are not affected by good music are certainly not better than snakes!

❁ 19th Rajab 1361 AH ❁

3rd August 1942 AD

One day I was affected by dysentery. Hazrat said that I had taken *gur* (raw brown sugar) twice that day and that this was the result. And, he added that if loose motions had not appeared, I would have suffered from bronchitis. The unhealthy matter was being thrown out by my system due to the heat generated by the *gur*.

He then related, “A man appeared before the Prophet and said that he was suffering from loose motions. The Prophet told him to take honey but the next day he again appeared and said that his condition had worsened. The Prophet asked him again to take more honey. The third day the same thing happened and the Prophet told him that his stomach was a liar and that Allah is ‘The Truthful’. In the end, the heat generated by the honey took away all the ailment of the man’s stomach and he recovered. Allah has praised the healing effects of honey in Qur’an.”

Benefits of Travails. A companion brought to the notice of the Prophet the case of another saying that he was so fortunate as to possess wealth, children and good health too. Nevertheless, the

Prophet asked him to keep away from such a person as it appeared that he did not enjoy Divine Kindness for that very reason (of his prosperity)! Allah tests his servants with travails so that their 'self' gets weakened and that they may attain nearness to Him. With ease, comfort and luxuries, human desires gain the upper hand and the man goes farther from Allah. When inflicted by Allah, a suffering becomes a beneficence, and an apparent ease, a hindrance. There were two brothers, one was rich and the other poor. The rich one used to tease the other for his lack of a 'respectable status'. The poor brother one day taunted the rich brother saying, 'You strut about as an inheritor of the Pharaoh but I hold the inheritance of Musa!'

Hazrat said, "Rites (spiritual exercises) that are skipped due to illness are compensated by Allah although the benefits which would accrue to the spirit and the body through the exercise of these rites, of course, will not be available."

Imdadullah Sahib's Humility. One day Hazrat read out from his notebook a poem of Haji Imdadullah Sahib which says in one *misra*:

"Within myself I am a King,
though outwardly I am a wanderer."

Hazrat said that Haji Imdadullah was a man of great humility. "It is written that he used to tell his *murids* that he himself was a mere nobody and that it was their kind thoughts which portrayed him as something! He would say, 'I hope that because of this I shall be forgiven by Allah.'

"Whenever he had a headache or some other ailment he used to tell his *murids* to pray for him as their prayers were likely to be granted as they were *Talib-i-Allah*' (Seekers of Allah). On one side he had such humility in him and on the other see what great deeds were performed by him as his duty. Hazrat then told us the incident wherein Haji Sahib had gone to the aid of the *Sharif-i-Makkah* (mentioned later in this book). He would control the treasures of Iran and dismiss their ministers and appoint others while, on the other hand, his humility was of such a high order.

"Haji Sahib was a very great personality; he was the *qutub* for Makkah. There were three hundred and sixty *auliya* staying in Makkah and Haji Sahib was the greatest of them all. There have been few such persons even earlier."

A Present from a Bombay Seth. "There was a Seth of Bombay who wished to make present of five hundred rupees to the Haji Sahib. He sent the money through another trader who was going to Makkah. Upon that trader's arrival in Makkah, he sent word to Haji Sahib that he had some money meant for him, and that someone should be sent to collect it. The Haji Sahib sent word back to the trader saying, 'The money can be brought to me by the One who brought it from Bombay to Makkah.' The trader was astonished and enquired from the people as to who Haji Sahib was. He then took the money and added another five hundred on his own and presented the amount to Haji Sahib personally and with great respect.

Hazrat related to us yet another incident, "There was a person who had gone for *hajj* to Makkah. He went to a *sarai* where only *faqirs* were staying and he distributed two-anna bits among the *faqirs*. When he inquired if anyone had been left out, he was told that there was someone living upstairs who did not come down except to go to the *Haram*. The man went up and saw Haji Sahib sitting in great comfort with a carpet spread out and himself reclining against a *masnad*. While outwardly, such appeared to be the comfortable living of Haji Sahib, he nevertheless used to fast for days at a time. It once happened that when he was starving for seven days, he asked a friend to lend him some money and that man refused. Since then Haji Sahib had determined never to ask for anything from anyone except Allah. That man who had come upstairs to him sat with him but dared not present the two-anna bit to him. When he started to go away, Haji Sahib ran after him barefooted and asked him if he was going to deprive him of the two anna bit! What humility! And compare it with his refusal to accept the one thousand rupees!"

Option for His Wife. "A short time before his death, Haji Sahib queried his wife asking her if she wanted '*the world*' or '*deen*' (i.e. religion). He offered to make her rich if she cared for the world and warned her that she was to depend entirely on Allah if she chose *deen*. His wife replied saying that Allah was all she desired. As a result, Haji Sahib sold off all his worldly possessions including even the *lota* (clay pitcher used for ablution). When he died, they had to borrow a *lota* for use in bathing his dead body! Nevertheless his coffin was followed by a teeming crowd of those who had faith in him and who loved him. After that people started to wonder how his wife would manage as he

had left nothing for her. But, as it happened, she never had any difficulty in meeting her expenses and she lived six months thereafter in comparative ease and comfort.

“Haji Sahib was a very great personality. Anyone who went to him always returned with some present from him — whether it be only an *ijazat* (permission for a practice) or something else. Even now, there is great beneficence around his *mazar*.”

● Thursday, 22nd Rajab 1361 AH ●

6th August 1942 AD

The Need for a Shaikh. The human body has two parts: the higher and the lower. The higher part is from the head to the navel with its centre in the *latifa-i-sirr*, and the lower part is from the navel downwards with its centre at the *latifa-i-nafs*. Both the parts are looked after and kept balanced, one against the other. The higher part has to be in command just as a rider must remain in command so that the horse may not run away with him. The exercise in this respect is called the *Shaghal Dairah-i-Haqqi* (or the exercise of remaining within truth). For this, the guidance of a shaikh is absolutely essential. The *salik* cannot manage this by himself.

● Saturday, 24th Rajab 1361 AH ●

8th August 1942 AD

Christian and Islamic Suluk. In shifting from one to another house one takes at least fifteen days to settle down in the new place. If there is only a blanket to shift, it is an easy matter and may well be called the *Christian shift*. Hazrat Isa had neither a house nor a wife nor children. He would sit and settle down under any tree he came across. He drank water from his hands. He had a needle and some cotton in his bag and even that was objected to as things of the world when he went to the fourth heaven! He was also asked to take off his shoes! As far as we Muslims are concerned, we live with the world, have families and children to take care of and also some essential worldly goods. The Holy Prophet went up to the heavens in his shoes. Hazrat Shah Sahib's shaikh, Maulana Sahib, had asked Hazrat to get married. Hazrat avoided the issue till Maulana Sahib said, after about a year, “I had

ordered you to get married and you have not done so for a year now. It seems that you have got involved with *Suluk-i-Isawi*! You will not travel in the *Suluk-i-Muhammadi* without getting married nor will your spiritual status get a boost." Hazrat replied, "If that be so, I shall not move from here till you get me married to anyone you may think fit!"

● Wednesday, 28th Rajab 1361 AH ●

12th August 1942 AD

Cure through *Tabarruk*. Hazrat said, "Once our Maulana Sahib went to visit the *mazar* of Shah Mina in Lucknow and was given a *tabarruk* consisting of gram lentil, beef and a thick *roti*. He took the *tabarruk* immediately to the house of Nihaluddin whose nephew was lying seriously ill, with trouble in his stomach. He went straight to the patient's room and asked him to eat of the *tabarruk* to his heart's content. He was quite prepared to take the stick to anyone who obstructed. The patient ate the *tabarruk* and he recovered fully by evening.

"Sometimes even petty things are of great use," Hazrat added. I said, "I too had dysentery once which disappeared when I partook of the *tabarruk* I was given on *mi'raj* day."

Hazrat remarked, "There is always a time limit for any disease. If, we were to concentrate on the removal of a disease in anyone and that was to take effect after seven days and, in the meantime, on the sixth day, a shah sahib were to breathe (*dum*) on him and the patient feels well the next day, people would be surprised and say that the breathing had such immediate effect!"

● 2nd Sha'ban 1361 AH ●

15th August 1942 AD

To Feel Ashamed of Doubts. A Companion once complained to the Prophet saying that sometimes he harboured such thoughts which he felt ashamed of. The Prophet told him that this was a sign of *iman*. Doubts and suspicions are from Satan and so to be ashamed of them is a sign of *iman*.

Another Companion once told the Prophet that whenever he was with the Prophet, his condition was different from when he was

in the midst of his family. To that the Prophet replied that if the two states were to be the same, angels would have come forward to shake his hand!

Reality of Man Superior to Reality of Ka'bah. Hazrat said that the *auliya* have ways of their own. He then related to us the story of Hazrat Musa and the shepherds which is mentioned in Maulana Rumi's Mathnavi. He then said, "Sir Muhammad Rafique, a one time member of the Viceroy's Council, was a *murid* of Maulana Waris Hasan Sahib. He once asked Maulana Sahib whether a *sajdah* was permissible at the *astana* of Khwajah Gharib Nawaz. In reply, Maulana Sahib asked him to go inside. When Sir Muhammad Rafique went in, he felt as if someone caught hold of his neck and placed his forehead on the sill and he heard a voice reciting a couplet meaning that the *sajdah* was for the 'beloved' and certainly not idol worship."

Hazrat then remarked that in reality, the servant of Allah is superior to Ka'bah. Allah has mentioned Ka'bah to be His House only once, and even that too, Allah does not reside therein. It is only a 'Sign of Allah' wherein are some enlightenments. It is only the showing of some Attributes of Allah. Man, on the other hand, has in himself all the Attributes of Allah and in addition, he is a part of His Essence. He also exhibits different qualities every day.

Reality of Man Superior to Reality of Qur'an. The Qur'an shows only one Attribute of Allah namely the Attribute of *Kalam*. That is why the *moulvi* (religious cleric) permits the keeping of the Qur'an under the pillow of a sleeping Muslim, although he is not able to explain why!

Hazrat then related, "Once while he had not yet attained his high status, Hazrat Bayazid Bistami was proceeding for *hajj*. On the way he met a saintly person who told Hazrat Bayazid to give him the money he had brought for his expenses and to go around him. Hazrat Bayazid Bistami later remarked that it was true that he had not till then acquired the qualification for *hajj*, and that he benefited greatly in association with that saintly person."

Hazrat Ibrahim bin Adham went for *hajj* in such a way that he said two raka'ats at every step. When he reached the *Haram*, he found that the Ka'bah was not visible to him! He appealed to Allah, Who told him that the Ka'bah had gone to welcome a poor weak servant of His. Hazrat Ibrahim then saw Hazrat Rabia Basri approaching. Hazrat Ibrahim questioned her about all the fuss on the Ka'bah having gone for her welcome. She replied saying, 'I had not even known about

these happenings! It is you have told me about the Ka'bah coming for my welcome! I was coming along quietly; the fuss was all from your side with your saying two raka'ats at every step of which the whole world has come to know!' ” Hazrat added that Rabia was a great personality.

❁ 10th Sha'ban 1361 AH ❁

23rd August 1942 AD

Grace in Mujahidah. There are certain trials which are very beneficial but of which the beginner is unaware. Hazrat proceeded: “I was sent to the forest for some work and I did not eat there for three days. When I returned, I was hopeful of being fed immediately but Maulana Sahib told me not to eat that day. As a result I was very restless the later part of the night. Maulana Sahib used to have his breakfast in the morning with a few cups of tea. He took only one egg and sent the rest of the meal to me. Even this appeared insufficient after having fasted for three days; however, it was something! I was still in a dissatisfied mood when Maulana Sahib sent for me and told me, ‘After death, you will thank me. Just now you do not know!’ I did not make any reply nor did I complain. It is true that at such a time the benefits of such exercises do not become apparent. However, when I was about to leave, I asked if at least then was I allowed to take a meal — and was smilingly told that I could eat as much as I desired. After that time, I had occasion to go without food for seven days at a time without feeling any hardship. One night's starvation was nothing.”

Hazrat then asked me to see the oil patch behind his head on the wall and said, “I do not use oil but that patch is still there. This is a result of having been fed by my father on rich oily food in my childhood. Otherwise I used to undergo a number of *mujahidahs* (exercises); there used to be no fire lit in the house for even seven days at a time. My hair too turned grey prematurely!”

❁ 11th Sha'ban 1361 AH ❁

24th August 1942 AD

This World and the Auliya. The status of those *auliya* who also have plenty of the things of the world is very high as they have the strength to do their duty for both the worlds. Hazrat then related to us the story

of Hazrat Bahauddin Zakaria (found later in this book) and also the story of Hazrat Shah Abdul Bari Amrohi who used to live in luxury and took part in hunting but who used to carry out his *mashaghil* out of sight of his companions. He once took Hazrat Shah Abdur Raheem out for shooting and gave him the finishing (spiritual) lesson by way of 'Nisbat-i-Qahqaha' on the banks of a river. This form of exercise is special to those of the Chishti *tariqah* and is by way of such laughter that the ribs feel that they are bursting out. There is also an exercise *Nisbat-i-Girya*, but the speciality of our silsila is *Nisbat-i-Qahqaha*." (More on this story later in this book).

Hazrat continued, "It is a difficult thing to manage if the goods of the world and *deen* (religion) are both to be looked after. There has to be a balance maintained between the two. When Haji Imdadullah migrated to Makkah, he had to undergo a lot of difficulties to start with. He had to starve for days on end; none knew him and he knew none. One day a *faqir* came to him and said, 'What is this commotion that you have created? There is a clamour in the other world for you to be provided for, as you are said to be in great trouble.'

"The same night, Khwajah Gharib Nawaz appeared in Haji Sahib's dream and said that a large sum had been allocated for him. To this, Haji Sahib replied that he would not be able to manage a large sum and that it would be enough if his bare needs were met. That shows that the *auliya* avoid the goods of this world. It is best if their needs are just met."

● 17th Sha'ban 1361 AH ●

30th August 1942 AD

Invisible Help for Muhammad Ali Jinnah. Hazrat said that the success of the Muslim League was not solely the work of Jinnah. It was really Allah's doing. In Divine choices the capacity of the person chosen is certainly taken into account and Jinnah was selected for it. Maulana Ashraf Ali Thanwi had seen the Prophet in his dreams saying that Jinnah was to be deputed for an important task.

Imam Malik has included in his work a Hadith which says that sometimes Islam is to be served by sinners too. Hazrat then said, "Once I asked a *moulvi* Sahib if such a thing has ever happened in history. He said he did not recollect any such occurrence. I then replied that this was what was happening right now. That particular

Hadith was a pointer towards Jinnah who is now rendering great services for Islam.”

The *Imam* of the day. Hazrat continued, “Imam Malik says that the *Imam* should be suited to the needs of the time. If military competence is the need of the hour, the *Imam* should be a person with military ability even though he may be weak on other fronts. If a politically active person is needed, the *Imam* should be one with such ability. Thus, Jinnah is most suited at the moment for his political sagacity.”

❁ 20th Sha’ban 1361 AH ❁

2nd September 1942 AD

Teachings of *Auliya* Even More Effective after They Pass Away. Hazrat was taken ill, and he thereupon said that the body was a troublesome cage-like contraption. He said that he would be very happy to get rid of it as he would then be free; thus that day of freedom would be a day of *Eid* for him. I suggested that while that may be a day of rejoicing for him, it would be a sad day for us as there would be no guarantee of our future wellbeing.

Hazrat then said, “Our teachings will continue even though there shall be a physical separation. Indeed, the teachings from there shall be on a wider scale.” I replied, “Even so, there would be no scope for easy intimacy and for clarifications on small matters.” He responded, “Even *that* can be possible.”

Afterwards, Hazrat suffered an attack of paralysis so that there was no longer any occasion for talk with him. He recovered to some extent during Ramadhan but there was seldom any occasion to meet him due to duties during Ramadhan.

❁ 12th Jamadiul Akhir 1363 AH ❁

3rd June 1944 AD

AJMER SHARIF

Secret of Success for Muslims. Hazrat said, “Allah says in the Holy Qur’an:

'Esteem and strength are with Allah, the Rasul and the mu'mins, but the munafiqs know not about it.'

These days, people consider themselves to be very respectable but real esteem or honour is a different matter which they lack completely."

After that he reminded us of the time when Hazrat Umar entered Jerusalem and his opponents were stricken with his complete dignity even though he was merely dressed in ordinary clothes.

The Prophet's Spiritual Influence. The Prophet's influence could be felt as far off as a month's travel. He has mentioned this in his own words too. Hazrat continued, "These days, the Muslims too are in the wrong when they shout slogans for industrialisation, education and economic reforms. It is only the strength of *iman* which can carry the day without fear of guns and mortars. It is in this way only that everything can be overcome. He then described how Hazrat Salman Farsi repelled the Persian force with the help of only twenty-five soldiers. If the Muslims use the same spiritual strength they can again show the same results. At that time, the Muslims had conquered the then known world within twelve years." Hazrat then quoted the verse from the Holy Qur'an:

"When you had thrown the dust it was not you but Allah Who threw the dust."

He also told us how Ghaus-ul-Azam used to go about daily and once a person questioned him about it saying, "I see you passing by my shop every day. Sometimes I feel the force of your personality intensely and at other times I feel nothing. How is that?" Ghaus-ul-Azam replied, "Sometimes Allah turns to me and you feel its effect. At other times, He either turns to me in kindness or I do not turn to you and you feel it not."

Hazrat then went on to say, "When a person gets absorbed in *fana*, his attributes are also merged. When a piece of iron is immersed into fire, the iron becomes red like the fire and presents the same quality of burning as the fire so that it really becomes fire itself—as a fact—as well as in its qualities. Our Maulana Sahib said, at the time of the riots in Bombay, 'If you are attacked, you should think that your hand is my hand and anyone you hit will fall.'

He said that it was but a small matter when the *murid* assumes

the powers of the shaikh. But when the same happens with Allah on the other side, then imagine the possibilities.

“Look at Jinnah,” Hazrat explained, “He acted according to but one verse of Qur’an, namely:

‘You should all together hold the rope of Allah with full strength.’

“And see how much more he is regarded than any Khan Bahadur or member of a council. Jinnah is neither a *nabi* nor a *siddique*, nor indeed a *shahid*. The Companions had such powers that they dominated the world in a few years.”

❁ 13th Jamadiul Akhir 1363 AH ❁

5th June 1944 AD

Wilayat a Higher Status than that of Nabuwat. An *abd* manifests the attributes and essence of Allah. These showings are thus of a higher status than that of the Ka’bah as the latter is only a reflection of Attributes of Allah. A person who goes round a *mazar* with a personal desire in him really goes round himself; and those who seek to prohibit the going round of *mazars* do not realise that the *sahib-i-mazar* is at the stage of *abdiyat*.

Hazrat related the story of Hazrat Bayazid Bistami where he went round a *waliullah*, giving up the *tawaf* of the Ka’bah. This episode has already been mentioned. Hazrat Bayazid Bistami shouted ‘*Inni-anallah*’ and ‘*Subhani ma Azama Shani*’ and used to say that his standard shall be the highest on the day of *qiyamat*. That was a correct assertion as his standard would be the standard of *wilayat* and that standard would be the highest on that day. *Wilayat* is higher than even *nabuwat*, as *wilayat* represents friendship with Allah and *nabuwat* is an office. But every *nabi* is also a distinguished *wali* and so his personal status is the highest. If you have the friendship of the king and are appointed a viceroy for that reason, then which would you value more, the office or the friendly relationship?

One day, Allah said to Bayazid Bistami, “What are you proud of?” He replied, “Of the fact that I have a God like You! And are You proud of having a useless servant like me?” Allah thereupon asked him to keep quiet. That was *noor* (light) which came across another *noor*!

Hazrat then related, “We used to live in Raichur. There was

another person who lived with his wife next door. There was only a wall in-between the two houses. One morning after the man and wife had bathed, they came over to see me. The man asked if it was permissible to kiss a *mazar*. On being questioned if he had kissed his wife the night before, he replied that he had — at that, the wife felt shy and she hid her face. I then told him that he had not sought permission to kiss his wife, who too was *other than God!*”

● 18th Jamadiul Akhir 1363 AH ●

10th June 1944 AD

AJMER SHARIF

Abdiyat. Hazrat said, “Do you realise what *abdiyat* means? It is an extreme stage of *tasawwuf* which was conferred on the Prophet in full measure. It is illustrated as follows: A person is given great wealth, but he returns it to the giver so that the giver may distribute it as he willed. Those who are in control of everything in the heaven and the earth do not utilise those powers for fear that such acts may go against Allah’s desire. Such was the stage reached by the Prophet. He never used the *Ism-i-Azam* for anything even though Allah said, ‘Whatever you wish for with the aid of this *Ism*, shall be granted.’

“Nonetheless the Prophet never used this *Ism*. Those who have attained such a stage never ask for anything for themselves. They say to Allah, ‘Whatever stage You wish for us shall be welcomed; if You do not wish to give anything, that too is acceptable. We wish only for Your pleasure towards us!’”

To Keep Awake or to Sleep? Hazrat said, “There are certain states which are there accidentally. For instance, there was a venerable person who did not sleep for thirty years. After that he just happened to fall asleep once and had the Divine vision in his sleep. He then took to sleeping wherever he was — saying that it was a wonderful thing to sleep! One day, Allah told him that the vision was vouchsafed to him as a reward for his not having slept for thirty years and he was told that if he had again kept awake for another thirty years, there would be some more coming for him! Thus, it appeared as if he had obtained a passport!

“To some Sufis, sleep is a better state than keeping awake. Hazrat Junaid Baghdadi was one such. He said, ‘Sleep is as from Allah while keeping awake is man’s own effort.’” Hazrat said that he did not

agree with this theory as surely it is also Allah's doing that man keeps awake; it is just a bit more difficult!

Sin, *Irfan* and Love of Allah. On return from the *dargah*, Hazrat told us that he was reading a book by Hazrat Syed Muhammad Gesu Deraz of Gulbarga Sharif, translated into Persian from a book by Hazrat Ziauddin Suharwardi. The translation includes a commentary which is, by itself, a work of high standard. It has now been published. It contains nice points on aspects of behaviour. For instance it says that if a person at the stage of *wilayat* commits a sin, his *wilayat* is retarded, love is also decreased—but *irfan* increases. That appears to be a strange proposition and Hazrat asked me how I justified this. I could not give him a reply.

Hazrat then said, "*Irfan* means knowledge. When a person commits a sin, that also leads to an increase of knowledge through which the person becomes forearmed. For instance, if a person is beaten with a shoe, the experience would not come to him till after he is actually so beaten. That does not mean that one should commit a sin in order to gain *irfan*. One should act with moderation. If a sin happens to be committed, it is a consolation that it increases *irfan*. If he desires that there be no lessening in his status, he should seek *taubah* which brings us back to the *shariah* which says that we must not sin. For an incidental sin, to counter the decrease in love and status, a *sadaga* should be given—there should be a sense of sacrifice and *taubah*, as is laid down in the *shariah*. The *shariah* is so comprehensive that all matters are covered by it.

"One day, Sayyidina Ali and Sayyidina Abu Bakr (RA) were discussing some fine points of *shariah* when a rural Arab arrived. The Arab listened to them for sometime and then said, 'I do not understand all this. I merely say my *namaz* five times a day and fast during Ramadhan. There is never enough for me to have to pay *zakat* and I have also performed the *hajj* once. I only know that Allah is One, the Prophet is Holy and the coming of the Last Day is inevitable. To this, Sayyidina Abu Bakr replied saying, 'We too have been talking just about these very things.'"

After that, Hazrat said that all talk of *irfan* is well within the rules of the *shariah*.

Life in Stones and Plants. Yesterday, when Hazrat was going to visit the *dargah*, he ran into a calf. Abdus Salam warned him but Hazrat said that we too were animals. The *ulama* have written that animals have only life in them (*haiwan-i-mutlaq*) whereas man is an animal who is also able to talk and think. But that is not quite correct. According to spiritualists and scientists, plants also have life in them. The scientists can now record the language of plants even though they have not yet succeeded in recording what stones and other inanimate things 'say'. As a matter of fact everything has life in it. "Even this box has a life," Hazrat continued, "when it is broken up it will then no longer have that life."

Allah created life. When he covered it with seven million coverings that became an inanimate object. When he took away two million of those coverings, that became a plant; and with the removal of yet another two million coverings, animals came into being; similarly for man and then for angels. The angels are higher and more delicate beings while man is a complex of good and bad. Life is the same. The difference lies in the coverings around life.

Jalal has Jamal too. Before the evening *hazri*, Hazrat called on Shah Husain Mian (Phulwari Sharif); Abdus Salam and I accompanied him. During the discussion Hazrat said, "Everything in this world is a showing of Allah's Beauty (*Jamal*)."

Hussain Mian replied, "Just that these days there seems to be a showing of Allah's Might (*Jalal*) during the days of war."

Hazrat responded, "As a result, there shall be *jamal* and the result is better than the cause and means."

Hussain Mian then said, "That would be after us! What benefit shall we get?"

To that the reply given was, "We shall be interested in the affairs of the world from there too. There is nothing in the universe outside us. When we are in the other world there will be no decrease; indeed there will be an increase in our consciousness."

More Buzurgs (Saints) these Days. The older generation feel uncomfortable nowadays as the old faces are no longer seen. These people are preparing for newer times when those now 'hidden' will come out in

the open. When a *buzurg* (saintly person) was asked whether there are more *buzurgs* these days than in earlier times, he replied, "There have to be more columns to support an old roof!"

❁ 19th Rajab 1363 AH ❁

11th July 1944 AD

Wasteful Expenditure Worse than Miserliness. Hazrat said, "Qur'an's warning against wastefulness is more severe than that against miserliness. The prodigal (i.e. wasteful) is said to be a brother of Satan but the warning against miserliness is not so severe. Of course, if a person is a miser for lack of faith in Allah, that would be a very bad thing. But if it is because he wishes to spend the savings on something else, that would not be so bad."

Khilafat from Haji Sahib and Maulana Gangohi. Hazrat described his dream as follows, "During *mujahidah*, in Ajmer, I saw that I was in a neat and clean courtyard which had a marble flooring and there was a gathering of *ulama*. A friend of mine, introduced me to Maulana Rashid Ahmad Gangohi who looked at that time, like a youth and had a crown on his head — an impressive personality all told. He met me with pleasure and tested me; he then said, 'The questions appear to be difficult to answer on first sight but they are really simple.'

"I gave him correct answers. I had been looking for my Shaikh Maulana Waris Hasan Shah as a support. After the testing, Hazrat Gangohi said, 'Now you may start to teach others.' When I left Maulana Rashid Ahmad Gangohi I again started to look for Maulana Sahib. I saw a staircase in front of me and when I went up I saw Maulana Sahib sitting in the midst of his *murids*. He asked me where I was as he had been awaiting my coming. I told him what had happened and he heard what I had to say with interest and pleasure. My dream ended there and I remained in my bed for three days in an ecstatic condition. After that I went to Lucknow and met Maulana Sahib when I found him in the same state as I had seen him in my dream. He asked me in the same way as in my dream as to where I was as he had been awaiting my arrival. I smiled and related to him my dream. A few days later I was given his *khilafat*."

15th June 1944 AD

Real Pakistan? Hazrat said, "There will now be no peace in the world till the appearance of Imam Mehdi. The question now is not of peace but of how we are going to die! We should at least accomplish something before we die. That which is happening now will show its results after a hundred years."

When I asked what will happen to Pakistan, Hazrat said, "This is only a step. In fact there will remain no Pakistan; instead, the whole of India will become an Islamic state. According to Hadith, by the time of Imam Mehdi, the whole world will consist of Muslims and that will be the real Pakistan."

"Right now, it is a nuisance to remain in the world; peace shall be attained only in the grave and that too for those who shall have done good deeds; and it will be the beginning of a wretched era for those who shall not have done good deeds. There are only two things in the world: godliness and selfishness. All bad things are based on selfishness and godliness is the cause for all good things."

Wahdatul Wujud. Hazrat said, "*Wahdatul Wujud* is to be gleaned from the very first two letters of *Alhamd*. They mean that all praise is for Allah. *Wujud* too is a 'praise' (or attribute) so that every *wujud* is that of Allah. The Muslims are bound down by *wujud* and its oneness. When we take a good mango we glorify Allah. In fact the goodness is with the mango but we praise Allah. If that is not *wahdatul wujud*, what else is it?"

Hazrat continued, "What was the meaning when, in a dream seen by Farooq Ahmad, Maulana Sahib had said that it was his intention to remain in Ajmer?" I replied, "Maybe that only shows that venerable persons always keep in touch with the world also so that there is nothing peculiar in it."

He said, "You too saw that Maulana Sahib was listening to the radio? The Maulana had come to me too and enquired, 'Do you know the status of your *pir*?' I replied, 'Yes! The place of my *pir* is in my heart!' He said that this was just what he had come to tell me. This means that Maulana Sahib lives in Ajmer on my account."

Reality of Urs. "The word *urs* is derived from '*urus*' which means 'a

bride'. According to Hadith, when a pious person's spirit presents itself before Allah, Allah says, '*Now sleep the sleep of a bride.*' That is a source of great happiness for the spirit since it means that the spirit has come out successful in the last test. This happiness is renewed the same day every year. To partake of this happiness the *Ahl-i-Kashf* collect at that place every year along with their *murids* so that they may recount their work of the previous year and take instructions for the next. Those who seek a Shaikh also gather there as all *mashaikh* too gather at that place. When they see this, the bakers and other shopkeepers join in and put up their shops in the locality to sell their goods and services. Thus the *urs* gathering comes into existence.

“At the time of the *urs*, Khawaja Sahib is in a happy mood and it is natural at such a time that a person is in a generous mood too. Therefore, during the days of *urs* one should concentrate on him as it is a time that occurs only once a year and since other matters can be addressed on other days too. When the moon is out one looks at it, sees its reflection in water and generally feels happy. Similarly one should benefit by being at the *urs* by roaming around there and generally to enjoy one's stay. All these pleasures are a reflection of the Khwajah Sahib. The *auliya* are also present so that their presence too should be a source of glorification. Then Hazrat said these words in English: You must squeeze as much as you can out of the Khwajah Sahib!”

❁ 15th Jamadiul Awwal 1363 AH ❁

9th May 1944 AD

Advantage in Changing Conditions. When I mentioned to Hazrat that conditions of ones's mind keep changing from peace to unrest, he said, “O Well! This happens even with the prophets. Real rest and peace is to be had only in the grave. Even if one achieves the state of *Nafs-i-Mutma'innah* in this world, then too the state is only a temporary one. The circumstances surrounding the prophets too keep changing. When the shirt of Hazrat Yusuf was being brought from Egypt, Hazrat Ya'qub felt its scent from afar but when Hazrat Yusuf fell into the well Hazrat Ya'qub did not know about it; such things happen with everyone. There is a peculiar pleasure in changing conditions. There are any number of different states. If a person were to remain in any one condition, he would never know the pleasures of other states. For instance, if you taste a delicious mango, you would

not feel the good taste of a sweet till you first lose the taste of the mango.”

After that, talk turned to politics and Hazrat said, “There is going to be a new phase in Islam in which India will be at the spearhead and will have a big share in it.” (It must be remembered that, at that time, Pakistan had not yet come into existence. When Hazrat mentioned India, he always meant Muslims and the Muslim state. He had variously stated that the Muslims will cover the whole of India and that the Muslims will have a big part to play in world politics. Here, Hazrat certainly did not mean Hindu rule when he said ‘India’.)

In the evening, while proceeding towards the Dargah, he said, “When I was in Bombay, my daughter saw in her dream that Maulana Sahib was there. She was worried about playing the host to him when Maulana Sahib told her, ‘The arrangement at the *dargah* is not good and there is no radio here. I am going.’”

At that Hazrat mentioned my dream about the radio and said that his radio was acceptable in the other world too!

Suluk and Marriage. Syed Maqsood Hasan said that Shahidullah and Abdus Salam should get married. Hazrat opined that what was termed as marriage (in *urdu*), i.e. *shadi* or ‘happiness’ was in reality, to him, a source of worry as it curtails one’s freedom. As such a marriage is a time for condolence! Syed Muhammad Gesu Deraz has written a book in which he details the *mashaghil*, of various sets of people like married women, maidens, widows and sick persons who are not capable of *mujahidah*; that book mentions an incident of when a *murid* went to the writer and said that he wished to get married to which the reply given was, ‘I know that it is a *sunnah* of the Prophet and of the Companions. A Companion had said that if he knew that he was to live yet another fifteen days he would get married. But at this time I do not wish to see you bound down by marriage as that will obstruct your *suluk*.’

(The introduction to this book says that these writings should be read from the very beginning. The earlier writings are for the beginners. The directions for the beginners, for those of the intermediate stage and for those who are at the finishing stage are different. At another place, Hazrat has prescribed as compulsory the married state and has termed it as *Suluk-i-Muhammadi* That is, however not for beginners; it is for those of an advanced stage.)

14th September 1944 AD

The Universe is a Dance! The entire universe is dancing. Dance is the beauty of movement; music is the beauty of voice; poetry is the beauty of words. We feel we are doing this or that. But, He is everything and there is nothing besides Him. He appears in various forms; He walks around, dances, sees and is in an ecstasy!

21st September 1944 AD

The Universe is a Showing of One's Self. Hazrat lowered his gaze and looked at himself and said that that was the universe. The first look is a summary one and the next look is detailed. When a person looks at a photograph, he first takes a quick look and then sees its details and then again sees the photo as a whole. This last look is man himself. Whatever there is in the universe, is there in man generally. When a person wishes to look at himself he has a photo taken. We are Allah's photo!

***Nafs-i-Kul*.** He then turned towards me and asked if I understood what *nafs-i-Kul* meant and I answered that it was, as he had said, the '*passive principle*'.

To that, he added in detail, "*Nafs* is a part of Allah which He made as apart from Himself. The universe is entirely dependent on His attention towards it all the time. If He were to turn away, everything would just disappear. Imagine a man of your own thoughts with whom you enter into a conversation. As soon as you stop imagining him he disappears. Similarly, if Allah were to turn away from the universe, there would remain no universe. Our bodies too would not be there, as they are there due to Allah's attention towards them. Our very existence is positive proof that He is attentive towards us as He is *al-Qayyum*. He is attentive towards us whether we attend towards Him or not! If we are attentive towards Him, He gives us a peep into what He is, in different ways."

Reality of *Mi'raj*. "To understand the reality of *mi'raj*, it is first necessary to understand certain preliminaries. Earlier, Hazrat had

recounted to us the story of Hazrats Maulana Rum and Shams Tabrez which is detailed elsewhere in this book. It was shown there that the body can be made weightless. The scientists too recognise now that the spirit and the body are not two different things. When the body becomes light it takes the form of the spirit and when the spirit becomes heavy it becomes the body. Matter is the same. *Mi'raj* means that the curtains between Allah and man are removed and man then becomes aware of his reality. This can be exemplified by the following illustration—nevertheless, it should be understood that no illustration can give a perfect picture of that which is to be demonstrated.

Suppose there is a prince who, not knowing that he is a prince, goes to another kingdom, then returns to his own country after he grows up. Not knowing that he is the son of the king there, he merges into the citizenry till he is recognised by his father, the King, who sends for him and tells him that he is his son. That is his *mi'raj*.

Hazrat Musa's *mi'raj* was when he saw fire from a tree. The other prophets and *auliya* had their *mi'raj* in other ways. When it is said that Musa and the other prophets were different from each other, that is not a correct picture. They are the same. All the prophets are showings of different aspects of the Holy Prophet (SA). People run down the prophets. That is wrong. All worldly languages can but describe things of this world; the realm of angels have their own language and the other world has its own language. The language of one of these worlds is not capable of describing the happenings of any other. That is why it is not possible to describe the *mi'raj* in words of the earthly languages. If we try to describe it, it either falls short of reality or becomes excessive in its aspects.

The *mi'raj* of the Prophet was the highest of all other *mi'rajes*. He saw such things as we are likely to see after death. It is pointless to ask whether the Prophet appears in one form or another. Every thing is He. All shapes are as in *barzakh*, the way water in a pipe is in transit between the source and the tap. Allah shows Himself in whichever shape He so desires. He is the chief-of-staff, private secretary or anything else. A knowledgeable person should recognise that He is there in whatever shape He be. When a child starts to learn to read, he recognises the word 'go' by spelling it as 'g' and 'o'. Later, he does not have to spell out whatever he reads. Instead he knows each word. *Barzakh* too should be understood as such or else it becomes idolatry, i.e., to think that an assumption is the reality. When Allah wishes to do something through the shape of a person, that person himself is not

aware of the fact. When the Prophet is said to have *thrown the dust*, Allah pointed out that : *It was not the Prophet who did it* but that it was *He Himself Who did it*.

“If the person were to know that he was not doing that which Allah was doing, that would not be a real ‘merger’ (or *fana*) in Allah.”

Abdiyat. Explaining *abdiyat*, Hazrat said, “This is a stage of complete merger or *fana* in Allah and a stage where even *fana* is absent.

“Say that there is a slave who tells his master that he will eat whatever is given him and will dress as the master wishes him to. Then, there is another person who is given full authority over everything but he returns it to the master and says that he shall do only as the master directs. Obviously the second person will please the master more.

“The Prophet was at the highest stage, much like the example of the second person. He was poisoned and was in great pain. Although he had full power to assuage his condition, yet he submitted himself to Allah’s will and did nothing about it till such time as Allah willed. Similarly, when he was asked questions about the ‘spirit’, he did not give a reply till Allah sanctioned the reply. Thus, *abdiyat* means that while a person has full control, he does not do anything about it till he receives Allah’s sanction.”

❁ 23rd Rajab 1364 AH ❁

3rd June 1945 AD

Yaft and Na-Yaft (Voluntary and Involuntary). Some days back, Hazrat said that attention (*tawajjuh*) is of two kinds — voluntary and involuntary, the latter being of a very high quality. *Yaft* means that the man sees Allah’s glory from his own point of view and is happy accordingly. The other means that the man sees Allah from His point of view and the pleasure he then derives is the same as Allah gets out of His own Glory; this is not as a result of *mujahidah* but is a result of Allah’s kindness and beneficence and is therefore called *na-yaft* (that which cannot be obtained by volition). It is, in measure, like the sharp end of the needle. He also said that the best method of listening to a Qawwali is to imagine that the man himself is singing to himself and enjoying himself.

Qabdh and Bast (Spiritual Contraction and Expansion). Today he said, "The real purpose is to keep busy in Divine chores. *Kashf* and *karamat* are low-ranking matters. What is to be desired is Allah's pleasure, whichever way it be, whether with a constricted heart (*qabdh*) or otherwise. The great thing is that either way one should be attentive. In constriction (*qabdh*) too one should remain thankful and busy one's self in *taubah* with the greatest humility." He then referred us to the Hadith wherein the Prophet asked Allah to give him food one day and starve him the next, so that he may enjoy both *sabr* and *shukr*. "Of course, the true result is to be known after death. In life only a glimpse is given so as to act as an incentive. He whose faith is strong is left to his condition." He then looked at me and said, "See! He worked harder than Farooq but he (Farooq) remained with affairs of the world (like wife and children) and reached (Allah) in spite of that, and you are still here." (Farooq had passed away just recently).

● 30th Zulqaidah 1364 AH ●

6th November 1945 AD

Remembrance of Allah while One is Busy. While one is busy, one should take time off every fifteen or twenty minutes to think of Allah for one, two or even half a minute. And when it is time for *namaz*, be with Allah whole-heartedly. Such a practice needs to be cultivated. The very best is that one should see Allah in everything. To start with, this concentration lasts for a short time, but with the approach of death this state remains for good.

● 25th Muharram 1370 AH ●

6th November 1950 AD

Mr. Price's Belief. Hazrat related, "Mr. Price was a railway official in Peshawar. At one time, his wife fell ill rather seriously in Multan. There was a *mazar* in between his house and the railway station but he never paid any attention to it. One night he saw a dream in which a *buzurg* was seen coming out of his wife's room. The *buzurg* slapped him saying, 'You pass by my *mazar* every day but you never greet me.' When he opened his eyes, he still felt the after-effect of the slaps. He then called out to his wife who related to him, 'A *buzurg* came to me

and said, “You sleep with your feet towards my grave and Allah does not like such disregard. That is why you are ill. I have not done anything myself. I want that you should change your direction of sleep then I shall pray for you and InshaAllah you will recover”.’ When she changed her direction of sleep, she recovered from her illness.

“There was another Christian, Mr. De Costa who was always respectful towards venerable persons. It was he who told me about the experience of Mr. Price. Price, after that took to shower flowers on that particular *mazar* and arranged *qawwalis* there.

“De Costa himself, had two daughters; one was very religious and simple looking and the other was pretty and wished to be a film actress. The first one played the piano in a cinema house, earning three-hundred and fifty rupees. The father was worried about the second daughter especially as her mother was dead, and so he turned to me for advice. I used to comfort him saying that if he talked and exchange views with her every two or three days, then she would come to no harm. And so it happened, she went to Lahore to work in a film and returned homesick. She told her father, ‘I am certainly fond of working for films but I have no such desire at the expense of my honour.’

“At the time when the Afridis attacked Pesawar, the English and the Anglo-Indians were ordered to evacuate their families and send them to safety inside the fort. But, De Costa preferred to send his daughters to me; they came with veils on their faces.”



PART THREE



*D*ISCOURSES II

Compiled by Alhaj Captain Wahid Bakhsh Rabbani (r.a.)

DISCOURSES II

❁ 1359 AH • June 1940 AD ❁

Why Hazrat Mahbub-i-Ilahi Loved the Hindi Language. Someone asked Hazrat Mahbub-i-Ilahi Nizamuddin Auliya, “Why is the Hindi Language so dear to you?” He replied, “I gave an answer to *Alastu bi Rabbikum** in Hindi.” In this connection, Hazrat said, “When Allah delivered this address, all the *arwah* (souls) went into a trance (*wajd*) and fell down in an ecstasy of acknowledgment of Allah’s Divinity. The first were those of *anbiya* (Prophets); after that those of *auliya* and then those of all the other Muslims. The souls of the *kafirs* were the last to fall down; only they fell backwards instead of falling forward in *sajdah*.”

Sama’ (Spiritual Music). During a discussion on the permissibility of *sama’*, Hazrat quoted his Shaikh Maulana Waris Hasan as saying: “If *sama’* was *haram* (prohibited) how is it that the Prophet Daud (AS) was gifted with a *haram* miracle when he could have been granted any of so many *halal* (permissible) gifts? A melodious sound coming from one’s throat is after all *sama’*. The *soor* of the angel *Israfeel* too will be a *sama’*. It will have the effect of putting the whole world into a fatal trance. And the second *soor* will be so life-giving that the whole world

* Translation: ‘Am I not your Lord?’

will come into life and they shall all reach Allah dancing in an ecstasy. That is how the whole world shall present itself before Allah as *Chishti*.”

Mahbubiyat (The Status of Being Allah’s Beloved). One day a person met Hazrat in Delhi and asked him why the Sufis award the titles of *Mahbub-e-Ilahi* and *Mahbub-e-Subhani* (Beloveds of Allah) to any person they like. Hazrat asked the man his father’s name and then asked him why he took it for granted that this man whom he regarded as his father, was actually his father in fact. When charged with abusing the gentleman, Hazrat said that he was only trying to explain the matter in simple terms.

Hazrat then inquired, “Now say what proof you have that the person you call your father, is in reality your father? After all, that is not on the basis of your being an eyewitness. You merely took the word of your mother as proof of your parentage. Your mother’s evidence in the matter could well be false as she may have said so in order to avoid any accusation of adultery! Her evidence is, obviously uncorroborated!

“Now when you are able to feel convinced on the basis of uncorroborated evidence; are we not justified in accepting the evidence of all those *auliya*-Allah who have seen the glittering signs of the rank of Belovedness of Allah in the *auliya* concerned and given us that evidence?”

Criticism of the Acts of the *Auliya*-Allah not Justified. One day Hazrat Mahbub-i-Ilahi was out with a company of his *murids* when he saw a number of children playing in the street. On seeing them, he felt rapturous and halted in his steps. Seeing him do so, his companions too stopped short. When the children saw this, they started to disperse. Amir Khusro threw his turban down and started to crawl on all fours in order to draw the children’s attention, who then regathered to enjoy his playful and childish act. When Hazrat Mahbub-i-Ilahi’s condition became normal, Hazrat Amir Khusro retrieved his turban and walked away with Hazrat.

Commenting on this, Hazrat said that though Hazrat Amir Khusro’s act of throwing his turban and playing with the children was below his dignity, yet, when Hazrat Amir Khusro saw that the dispersal of the children would interrupt the state which Hazrat Mahbub-i-Ilahi was then in—and which would give him a shock,

leading to a shock on the *murids* too—Hazrat Amir Khusro took to this stratagem so that the children may continue with their game and there be no disturbance for Hazrat.

He then said, “When apparently an unseemly act is committed by the *auliya*, it should not be objected to as there is always a meaning behind what they do. Sometimes they even have to stoop to very low acts. For instance an *auliya* may enter the residence of a prostitute so that he may divert the attention of a visitor from an immoral act. As soon as he succeeds in his ministration, he comes back. Thus, his act of visiting the prostitute was, in fact, a praiseworthy act under the circumstances.”

He also related another incident as follows: “When Baba Fariduddin Ganj-e-Shakar received his *khilafat*, the king, Ghiasuddin Balban invited him. When he entered the palace, he raised his gaze and saw the king’s daughter on one side. He at once lowered his gaze. But he looked at her once again and averted his gaze yet again. The king noticed this and on return to his residence, Baba Sahib received a message from the king offering him the hand of his daughter as it seemed that he had liked her. The proposal was accepted and the marriage took place. The king’s *wazir* grew suspicious and wondered what kind of *auliya* the Baba Sahib was that he had looked at the girl twice which is against the rules of *shariah*!

“Realising this Baba Sahib told him, ‘When I entered the palace, Allah told me to look that way, and I saw the king’s daughter. Thereupon Allah asked me if I would like to get married to her, and I asked whether I may be permitted to have another look at her. Upon Allah’s approval, I looked at her another time and expressed my willingness to marrying her.’ When the *wazir* heard this, his suspicions were removed and went to the king to relate what he had heard.

“After marriage, Baba Sahib did not go near his wife for three or four days, and when she asked him for the reason, he said that he was scared of all the wealth which the king had given her. When she heard this, she gave away in charity all that her father had given her. When the king heard this, he sent a similar amount more! Baba Sahib thereupon left Delhi and, ultimately, settled down in Pakpattan.”

A Lover’s Standard. Every person in this world is a lover of sorts. A petty *chowkidar* (watchman) undergoes the trouble of keeping awake at night to watch his master’s house perhaps only for a few rupees a month for the sake of his beloved. A judge racks his brains and gives

out a judgment for the sake of, maybe, a sum of few hundred rupees a month. Thus, everyone in this world has a beloved for which he strives and undergoes tasks. The higher the worth of the beloved, the higher the status of the lover. Allah being the Highest of all, His lover too has the highest possible status and has no equal.

Satan. I once asked Hazrat whether Satan is the name of the inner ego of man or does he also have an objective existence? He said “Man is a microcosm. Whatever there is in the universe outside him is also present inside him. Thus, while Satan is his *nafs* within, he also exists in the outer universe and has an objective existence too.”

Divine Grace. Allah says, “I think of the person who thinks of Me. I reach out a yard towards a person who reaches towards Me one foot, I run towards a person who walks towards Me.” Hazrat then said, “When Allah is so very kind and merciful and if a man is neglectful towards Him, must that man’s face not be struck down with stones?”

Prayer for Kufr. Once, when Hazrat was in Ajmer, a Pathan, drunk in Divine intoxication came to him and with sleepy eyes, kissed Hazrat’s hands and requested him to pray that he may become a Muslim.

Hazrat smiled and said to him, “May Allah give you an increase in your *kufr*!” And then he recited Hazrat Amir Khusro’s couplet :

‘If you, O *zahid*!, wish to pray for me, do pray that I
be more lost in Love than ever before!’

● August, 1940 AD • 1359 AH ●

AJMER SHARIF

Namaz-i-Juma’a Led by Khwajah Gharib Nawaz. One day, during *urs*, there was such a crowd for the *Juma’a namaz* that the congregation reached right up to the house of Hazrat such that we too said our *namaz* in the house. Hazrat said, “*Namaz-e-Juma* has come to our house this day! Today, the Khwajah Sahib himself led the prayers!”

Heal Thyself First. On one occasion, I said my *Juma’a namaz* in the Delhi mosque. After the *namaz*, Moulvi Muhammad Saeed son of

Moulvi Ahmad Saeed, a congressman, started his speech saying, "I wonder how I should begin my speech — whether with the affairs of the congress, the English or Muhammad Ali Jinnah!" When I reached Ajmer, I related this to Hazrat who burst out saying, "The unfortunate one! Why not start talking about himself! It is impossible to influence others for good till such time that he corrects himself, then the others will be corrected automatically!"

He then told us, "During the rule of the *Khulafa-i-Rashidin*, the rebellion of the Persians was reported in court. The *Khalifah* despatched Salman Farsi to quell the revolt. Salman was then about ninety years of age. He took a water bag and some dates with him and started out all alone. On arrival at the Muslim camp, he inspected the army, chose twenty five or twenty nine men and started off towards the rebels."

The Strength of *Iman*. "Salman distributed his men behind bushes in a way so that it appeared that the line of soldiers was a long one. When the enemy saw the arrows coming from various directions, they thought that there was a large army against them and that frightened them. Their commander came forward to see for himself. When he approached Hazrat Salman, the latter caught hold of the legs of the horse, lifted it and threw it down on the ground. Seeing this the Persian army fled away." Hazrat also remarked, "There is no force in the world which can stand against the force of *iman*!"

In the same connection, Hazrat said, "There was an Arab trader who once visited an island where it was a custom that on a Friday each year a pretty young girl was decked up as a bride and left stranded in a lonely house as a sacrifice to an evil spirit. When people visited the house in the morning they always found the house deserted. The Arab was staying in the house of an old woman. During his stay, it came to the turn of the woman's own daughter. She was, obviously, very downhearted but, willy-nilly, she dressed her daughter as was the custom. When the Arab questioned her, she told him all about the custom. The Arab trader told her to dress him up instead and to let him be sent out as the sacrifice. The woman complied gladly. In the morning, when people visited the sacrifice house, they found the Arab sitting on a prayer mat busy with *wazifahs* (litanies) with a heap of ashes in front of him. He told them that he had a weapon with him which struck the evil spirit and reduced it to ashes. He said that the weapon was: *La ilaha illAllah Muhammadur Rasulullah*."

Hazrat added, “No power on earth can fight successfully against a person who has faith in the Oneness of the Supreme Being in his heart (*tauhid*).”

Conversion of the Captain of a Ship. When Hazrat Haji Imdadullah Sahib (RA) migrated to the Hijaz, he had no money with him when he boarded the ship. When he was asked for his ticket, he admitted that he did not have one. The matter was reported to the captain; he too was told that Hazrat Haji Sahib had no ticket. When the captain grew angry, Haji Sahib produced a piece of stone which was used to do the wiping after urination and handed it to the captain. This infuriated the captain. Haji Sahib, however, asked him to take a closer look at it. When he did so, he found that the stone was no less than gold. The captain had earlier heard of the miracles of Muslim saints. This particular incident convinced him. He took Haji Sahib and his companions to his own cabin and made them stay there. By the time they arrived in Jeddah, the captain had become a Muslim, and joined the *silsila*. He accompanied Haji Sahib to Makkah. Later on this same captain bought a water skin and earned his livelihood selling water. As soon as he earned up to two annas, he would stop and busy himself in prayers. Maulana Waris Hasan Shah had seen him carrying water.

The Crowds of Urs. One day, Abdus Salam complained to Hazrat that there were great crowds at the *urs*, and that he bore up with all the pushing and shoving that went on till he could bear it no longer and he too gave a push. Hearing this, Hazrat said, “Beware! Never do so. The shoving and pushing in this place has a grace of its own. Whenever Maulana Sahib went to the *dargah*, he had with him a handkerchief full of coins to be distributed among those who happened to push him around in the crowds! None should push others purposely, as all those present there, whether rich or poor, are guests of Khwajah Sahib.”

Khwajah Sahib's Unique Way of Giving Faizan. One day Hazrat remarked, “Usually a *Sahib-e-mazar* (saint of the grave) divides his visitors in small groups and gives them spiritual grace in groups. But, Khwajah Sahib gives *faizan* to each and everybody individually.”

Allah's Real Name (Ism-i-Zat). He said one day: “Allah's real name is the alphabet ‘H’ in Urdu. This becomes *Ha*, *He* or *Hu* with the

addition of *Alif, Ya or Waw*. In the word 'Allah', the A represents the Oneness of Allah, the two 'L's represent *Jamal* and *Jalal* of Allah. In this way, the word Allah is formed, that is, 'H', or the name of Allah is added to the three attributes of Oneness, Beauty, and Majesty.

In his *zikr*, Prophet Daud (AS) used the sound of *He, Ha, Hu* and that is the *Ism-i-Zat* for Allah. Whenever he recited this, there used to be such ecstasy around, that humans, tame and wild animals, would gather together fearlessly and there were many ecstatic deaths in the process."

Tauhid (Unification). That day the discussion went as follows: "Just imagine a world in your mind; it will have in it humans, animals, buildings, different shapes and forms engaged in various activities. That kind of world shall vanish as soon as you withdraw your attention from it. Such a world is not outside you but the connection between you and that world cannot be defined, nor can the people of that world imagine or make an estimate of you.

"Similarly, it is impossible to visualize the correct form and shape of the Almighty even when you think of Him. Similarly, the entire universe is there through the Creator, and cannot be separated from Him. And, if the Creator takes His thoughts of us out of His mind, the universe shall cease to exist. It is not possible for us to imagine anything like a true picture of the Almighty. If any shape or form comes to our mind in this connection, we must at once obliterate it. He is unique, formless without any qualities of scent, colour or dimension."

When I asked him, "What then is the meaning of the Hadith: 'Allah created man in His *Surat* (form)?'". Hazrat replied, "The sayings of Rasullulah (s.a.w.) are complete in every respect. Several meanings can be obtained from them. What the Prophet said is to be interpreted in many ways. In this hadith, it means that Allah created man with qualities as are Allah's. When a person wishes to erect a building, he first imagines its form and then reduces it to a design on paper before its erection. Similarly, when Allah wished to create, He first formed His ideas and then reduced them to 'paper' which is the *Loh-e-Mahfuz*. The design was the *Haqiqat-i-Muhammadi* (Reality of Muhammad).

"It is a very difficult task to visualize Allah in any shape or design, as it is impossible to define that which is unique and without example. Everyone's idea is subjective and, in any case, every single thing in the universe is one of its own kind. That is how any similitude is an

impossible task.”

How to Establish *Zikrullah* at All Times. The Salik should attune himself to Allah all the time. While he should busy himself with affairs of the world that must not make him neglectful of the *zikr* of Allah. If a person suffers from a toothache, he continues to feel it even while he is busy with his everyday duties. Similarly, if a dear one dies, he keeps depressed with the thoughts of his dear one all the time while he, again, is busy with his duties. In the same way, the *salik* must always be mindful of Allah whatever else he may be busy in:

Dast bakar,

Dil bayar

Which means:

Your hand in your work and,

Your heart with the Beloved.

The Showman's Expertise. It is the showman's perfection that he may be able to show beauty even in the ugliest of showings. Allah is The Most Beautiful. It is easy to show up His beauty in things which are beautiful but perfection would be to see His grandeur even in those things which are apparently ugly.

The Prophets are *Ma'sum* (Sinless) and the *Auliya*, *Mahfuz* (Protected). Once Hazrat said: “The *anbiya* are sinless and the *auliya* are protected.” I then asked Hazrat why then did the Prophet seek Allah's pardon a hundred times a day.

He replied, “The task of a *nabi* and of an *auliya* is a very difficult one. To purify the hearts of the seekers of truth, they have to descend to the level of the seekers. If that were not so the seekers would not understand what they say. Thus, when the Holy Prophet had to descend to the level of the companions, he sought Allah's pardon.”

Another explanation for this given by Hazrat at that or at some other time was, “As there is no limit to *Zat*, therefore there are always higher stages that the *salik* can attain. Thus, when he sees the stages which he has left behind he feels sorry at having been at the lower stages at which he once was. As a result, he involuntarily seeks Allah's pardon for what he was [at the earlier stage].”

No Repetition in Allah's Epiphanies (*Tajalliyat*). Hazrat once remarked that Allah's beatitude is such that whatever He endows man with once He does not repeat it. Every moment His beatitude has a

● 1st Ramadhan 1360 AH , 1941 ●

AJMER SHARIF

Care in Reciting Qur'an. At Hazrat's house, we were saying our *tarawih namaz*, and after every four *raka'ats* we would recite the *zikr*. A gentleman who used to join us after saying his *tarawih* elsewhere was sitting separately reciting to himself. After the *namaz*, Hazrat asked him what he was reciting. When he mentioned that he was reciting *surah Yasin*, Hazrat was annoyed and said, "It is a firm rule of Qur'an that when Qur'an is being recited, those present must listen to the recitation. But nowadays when others are sitting and talking, someone just starts to recite the Quran, so that no one pays any attention to such recitation. Thus, sin attaches to the one who recites like this and to those who are present and are not being attentive. The one who recites is more of a sinner than the others; his sin is the sum total of the sins of the others."

He then said, "People are prone to be similarly disrespectful during visits to *mazars*, even though the same kind of etiquette must be observed there also, just as when the *sahib-i-mazar* was alive, since they are still 'alive'. In this way others too are disturbed. They may either attend to the *mazar* or towards the one who is reciting Qur'an. For those who wish to recite Qur'an, the best place is the house or the mosque as the reciter is surely not so sweet voiced that the *sahib-e-mazar* would rather listen to him than enjoy the pleasures of *Jannah*! You think that he would be pleased at your recitation of Qur'an! That is not so! They feel annoyed instead. You are in reality blind. If you could see their annoyance, you would never do that which you do at their *mazars* by way of howling and hurling of abuse. And then you say that your prayers are not heard! You do not know the etiquette needed for the acceptance of prayers — indeed you succeed in annoying the *sahib-i-mazar* instead of pleasing him."

While the *namaz* was in progress, there was a *faqir* loudly begging for alms in the street knowing full well that *namaz* was in progress in the mosque. His idea was that the *namazis* should be thus made to give him some alms! Hazrat pointed out that surely no one would give anything to such a beggar. Even if someone did help him it would be with a view to get rid of the nuisance!

Hazrat said that the *namazi* should say his *namaz*, under the circumstances, with concentration without bothering about the

supposition of such a disturber. After all, during *namaz*, birds also keep creating a noise and dogs keep barking. Surely you would not go after them with sticks in your hand to shoo them away! During his *namaz*, Hazrat Ali had an arrow head removed from his heel and he did not feel the operation—whereas before he stood up for his *namaz*, the arrow could not be extracted as it was so very painful.

When someone took some water to drink, Hazrat remarked, “You should wait for sometime after *zikr* before you take water; just as a drink of water immediately after exercise is harmful, it is also harmful after *zikr*. You should wait for at least ten minutes after *zikr*.”

● 2nd Ramadhan 1360 AH, 1941 AD ●

Method of Recitation of Qur'an. When it was felt that the *qari* was reciting Qur'an so fast that the hearers were not satisfied, Hazrat remarked, “The remedy is as follows: The recitation should be done firstly as if you are reciting and Allah is listening. The second stage is that Allah is reciting and you are listening. The third stage is that Allah is reciting and Allah is also listening.”

Hazrat then related, “When I was in Hyderabad, I used to listen to the recitation by a blind *qari* (Qari Taj Muhammad). He was a man of taste and a learned person and he used to fall asleep during recitation. But his recitation of Qur'an used to be very correct. And, during his sleep, he used to see the *Buzurgan-i-Deen* also.

“Once, he fell asleep during his recitation of Qur'an and, in that state, he enquired of a *buzurg* about a controversial matter. That *buzurg* said, ‘The Prophet too is present here; why not ask him about it?’ And the Prophet was pointed out to him. On that, he had the good fortune of looking at the Prophet who also resolved his doubts. That *hafiz* sahib used to recite Qur'an with great relish and led the *tarawih* in three mosques each night, and he used to say that he never felt tired doing it.”

Eye on the Aim. In the same connection Hazrat said, “When a student goes to school, he should go there directly. But, after school, if he tarries on the way, there is no harm done. Similarly, when a man stands up in *namaz*, he should do so wholeheartedly and should aim at the highest heaven without bothering about the lower heavens. After the *namaz*, there is no harm if he pleases himself with the pleasures of the lower heavens. One should aim straight at the Divine

Essence (*Zat*).

“Imam Ghazali was, in the beginning, a learned scholar; it was later that he became a Sufi. His younger brother Ahmad was a Sufi. Ahmad did not use to say his *namaz* behind his brother and people used to talk about it. When Imam Ghazali complained to his mother, she questioned Ahmad on his actions, and warned him. In obedience to his mother’s warning, Ahmad started to say his *namaz* behind his brother but he broke off in between. When Imam Ghazali again complained to his mother, Ahmad gave the reason saying that during *namaz*, the Imam would get so mentally engrossed in various scholarly matters, and in that state, it was not proper to lead *namaz*, so Ahmad had to break away his *namaz* from behind the Imam. The mother said that both were at fault as the one was busy solving problems during *namaz* and the other was spying on him!”

Then Hazrat said, “Hazrat Abu Bakr Shibli was a *murid* of Hazrat Junaid Baghadadi. One day, while they were out for a walk, they saw a number of *abdals* descending from their flight in front of Hazrat Junaid. It was time for *namaz* and Hazrat Junaid asked Hazrat Shibli to lead the *namaz*. Hazrat Junaid and the *abdals* stood behind. During the *namaz*, Shibli saw that there was a ship being sunk in the sea wherein some of his disciples were travelling. He waved his hand to save the ship. Seeing this, the *abdals* broke off from the prayers and asked Shibli if he was being a sailor or was he saying his *namaz*. Hazrat Junaid said, ‘He was being a sailor and you were spying on him! Come now, I shall lead the *namaz*!’ Saying that, he led the *namaz* and so took them all to the highest heaven. After the *namaz* he remarked, ‘It is not any wonder to fly in the air like birds or swim in water like twigs.’

“On return to the house, Shibli was asked to prepare *khitchri* (rice) quickly for the guests. But he took a long time to prepare the dish. When Junaid went to see what the matter was, he saw Shibli with his leg instead of the firewood under the pot. On being asked, Shibli said that there was not enough firewood and so in obedience to his master that the dish be prepared quickly he had tried to use his own leg instead of the firewood but that the fire did not accept it! Junaid asked him to take his leg away and told him that he himself would prepare the dish. He gazed at the dish and it was prepared in no time. When the dish was presented before the *abdals*, they said, ‘How dare our stomachs accept the dish prepared by your *tawajjuh* (attention).’”

Test of Concentration. Hazrat once disclosed that he used to have the

radio on at full blast during *namaz* to see if his concentration was disturbed by the sounds of the radio. He said that he would break the radio to pieces the day that he found that the sounds of the radio disturbed his concentration in *namaz*.

This is nothing unheard of; Hazrat Ali had the extremely painful arrowhead removed from his heel when he was saying his *namaz* while that was not possible earlier as it was too painful.

One day I saw Hazrat in Pakpattan saying his *Juma namaz* in the extreme heat of the sun peacefully while other people had sought the shade of trees nearby to do their *sunnah namaz*. After finishing his *namaz* Hazrat shifted out of the sun.

❁ 3rd Ramadhan, 1360 AH ❁
1941 AD

Reasons for Non-Congregational *Namaz*. Hazrat said, “A friend of mine, Moulvi Abdus Salam says, ‘I have given up saying my *namaz* in congregation. Once an *imam* started the *namaz* in time. A person had delayed closing shop and he could not thus join in the congregation. When he did arrive, he severely upbraided the *imam*. Another day, the *imam* started the *namaz* a bit later, upon which some of the congregation took the *imam* to task saying that he had waited for the lazy rich without caring for the poor. If the *imam* recited long *surahs*, the followers objected saying that it was not proper for him to keep them waiting after their long working day! If the *namaz* was finished quickly others said that there surely was no hurry and that the *imam* should let them enjoy Qur’an in peace and leisure! So, when such is the worth of the *imam* in people’s eyes and the *imams* are bound by the wishes of those who pay them, there is no point in saying one’s *namaz* behind them!’”

After that, Hazrat related, “A friend of mine once went to a mosque in Bombay to say his *namaz*. There he saw a mentally deranged person in torn dirty clothes who stood in line at the time of the *namaz* and kept repeating, ‘I herewith say my *niyyat* for *namaz*’, throughout the *namaz*. At the end of the *namaz*, when it was pointed out to him that the *namaz* was over even while he was only doing his *niyyat* for *namaz*, the man said that he had not received permission to start his *namaz* and that the others must have been fortunate enough to have received their permission from above for the start of their *namaz*! My friend was surprised at the reply and, in no time, the

man disappeared.”

“In the same way, Hazrat Ali never went forward with his *namaz* till such time that he received permission to start his *namaz*. Hazrat Imam Malik lived in Madinah and used to teach there. He would join in the congregational *namaz* there, visit the sick and also follow the burial processions. The time came when he started to say his *namaz* without joining the congregation but continued his other duties and later, he stopped all that even. When asked the reason, he said that he had his own excuse for such behaviour, but that he was not bound to disclose it to everyone and that he was answerable only to Allah in the matter.”

“The reason is obvious. It must be that, along with him, there must be standing in line some persons whose dustiness of heart be such that it took him days to get rid of their effect on him. Under such circumstances, all one’s efforts are not capable of removing the encrustations easily. One may sometimes also run into such pious ones whose light is shed all round. Those with insight sense the type of persons making up the congregation and they are thus able to decide whether to join that congregation or not. Of course, it is binding to say one’s *namaz* in congregation and that is also the Prophet’s *sunnah*. The Prophet even said, ‘I wish to make someone else lead the *namaz* in order that I may go to the houses of those who do not join the congregation and burn their houses down. But, I am deterred by the thought, that their children and families will get burnt without any fault of their own. Congregational prayer is essential but only along with Muslims. What is then the point in saying *namaz* along with a hundred Hindus and Christians! Much better that one may say the *namaz* alone and in peace which would qualify for the minimum marks!’”

Etiquette While Reading the Writings of Venerated Persons. When he was queried in this regard, Hazrat said, “The reader should have done his *wudhu*, should not be reclining and what is most important, he should tune himself with the soul of the writer and should make himself receptive as the words of such persons are a result of their ecstasies (*hal*). If these writings are read under such conditions they reproduce the same ecstasy or state. If you tune yourself to the spirituality of these great people, they too turn towards you. This is what happens in the soul world, just as it happens in this very world. If you call out to a person at a distance, he will at once turn towards you. If that person says he is busy, even then he will have turned

towards you. These great persons have an eye with the glance from which one gains.”

When asked if the attention at a *mazar* should be towards Allah, towards the *sahib-e-mazar* or towards the shaikh, Hazrat said “They are all the same and not separate from the Divine Being. When you go to the *dargah*, attune yourself towards the Khwajah and then towards Him and then see your own heart to observe its condition, then back again towards Allah. These turns should continue. In fact, when you turn towards the Khwajah your attention gets filtered or focused, and aimed towards Allah. To turn towards the Khwajah is as if you are looking at divinity through a magnifying glass. What matters is unification (*tauhid*). When duality (*dui*) disappears, then all doubts too evaporate.” At this he recited the following verse:

*Duality is spiritual heresy in the religion of the lovers;
According to them Allah,
Prophet and Pir (Guide) are one and the same.*

● 4th Ramadhan 1360 AH ●

26th September 1941 AD

Test of Love. Once when I was alone with Hazrat, he read out to me two extracts from a book:

“As man is a lover of Allah, he should remain happy whether the Beloved is annoyed or happy with him.”

“While Hazrat Musa was subjected to various hardships and travails, Allah’s kindness towards him was far more. He was confined in a box, was thrown into the river and then had to live amongst his enemies; a man happened to get killed at his hands. It was only afterwards that he was ordained a prophet.”

Uruj and Nuzul. I mentioned to Hazrat that sometimes I am in such a spiritual state that the least sound irks me. Hazrat replied, “That does happen. This is all a question of *Uruj* and *Nuzul* (Ascendancy and Descendancy).”

“Hazrat Ya’qub was asked, ‘How is it that you could smell the scent of Hazrat Yusuf’s shirt from a long distance away and yet you

were not aware of his having been abandoned in a dry well?' He answered, 'Yes! This does happen.' Shaikh Sa'adi has written about the same in a couplet:

*Sometimes I am on the Arsh (Divine Throne) and
Sometimes I cannot see the back of my foot.*

Pleasure lies in changes in spiritual states. The beauty of anything is appreciated only when it is absent!"

Tawakkal. A *murid* went to Hazrat saying that when he was still in service, he used to send a sum home with which his mother bought some silver and that he did not approve of this silver being bought. He had told his mother a number of times to sell off the silver but she would not agree. Hazrat told him that according to his *maslak* (set of beliefs) it was not correct, but that this was in perfect order as far as his mother's *maslak* was concerned. He added that the Holy Prophet used to hand over a year's expenditure to his wives but as for himself he never kept even so much as may be sufficient for one meal!

Effort and Tawakkal. I then told him that I had prayed at the *mazar* again for a job for myself and that, in the morning, I thought that I should apply for that purpose to His Highness of Bahawalpur. Hazrat asked me to await the arrival of His Highness (he had gone on a tour of Iran and Iraq) and added that whatever has to happen shall happen without an effort. In fact one should put in only that much effort in such matters as may suffice for a formal compliance with worldly requirements. It is wrong to think that what is fated can be changed through an effort. The Prophet said that fate does not change with an effort; it may change through prayer. Fate is alterable only when the Creator wishes so.

Hazrat related, "Hazrat Imam Hasan was out riding one day. When it was time for *namaz*, he dismounted the horse, handed over the horse to a person there and started to say his *namaz*. In the meantime, that person walked off with the horse's reins leaving the horse standing there. After saying his *namaz*, Hazrat Imam Hasan rode the horse without the reins and reached a *mela* (fair) on the way where he happened to come across the same person. Imam Hasan saw the reins with him and wished to buy the reins from him. The man saw him and wanted to return the reins to him but the Imam declined and

said that he would rather buy them. The man then said that he had spent two and a half *dirhams* for it and that he would agree to take only that much. When the Imam searched his pocket he found that he had exactly that much money with him. He had in fact intended to pay the man (at the time when he had stood up for prayers) for his service of looking after the horse as much as may be in his pocket. Thus the man did get the same amount but in a way that it became a *haram* earning while otherwise his earning would have been *halal*.

“Such,” Hazrat said, “is the effect of effort. It makes a *halal* thing *haram* by man’s impatience.” He added, “Hazrat Imam Hasan in his generosity, used to give away in charity whatever was with him. But, when it was a matter of transaction, he insisted on a correct accounting. The two are different as the first is a matter between man and Allah and the latter is between persons.”

Remedy for Fear of Death. A companion once told the Holy Prophet that he felt very afraid of death. The Prophet asked him if he owned anything, to which he replied that he was very wealthy. The Prophet then advised him to give all that away in charity. In those days, people used to obey the Prophet to the minutest of details. The man went back home and gave away everything that he had in the teeth of the protests of his wife who was scared that his action would be the cause of destitution for her and her children.

Some days later, the man met the Prophet who asked him how he then felt. The man said that he had shed his fear of death and that instead, he had developed a yearning for death! The Prophet thereupon remarked that a person yearns for the place where his loved things are. To this Hazrat added, “How very meaningful the Prophet’s words are. No philosopher can reach those heights. That person having sent everything he owned towards Allah, he no longer had any love for the world. It is just the same way as a person who loves his books and other belongings which he despatches to Calcutta — he would wish to follow his goods to Calcutta. Moreover, it is said that whatever you spend in the world in the way of Allah, you will get, instead, seventy times that much in the Hereafter.”

The Reality of Iqbal’s SHIKWAH Poem. Hazrat once said, “Once a *murid* of our Maulana Sahib proceeded for *hajj* and he was given a copy of Iqbal’s *SHIKWAH* and was told to take it with him and recite it in front of the Ka’bah. He forgot all about it for sometime; when

he remembered, he took the *SHIKWAH* out of his box and recited it in front of the Ka'bah but he felt completely constricted. So much so that he even thought in terms of committing suicide! He then saw Maulana Sahib in his dream. Maulana Sahib told him that his condition was such due to the curse of his having the *SHIKWAH* with him, and he advised him to destroy the *SHIKWAH* copy. He did just that and after that he felt relieved of his miserable state! This is because the *SHIKWAH* poem is a complaint against the Almighty."

The Sada Suhagis. When once there was a discussion about the *Sada Suhagis* ('Ever-married ones'), Hazrat related the following, "There lived a Moulvi by the name of Musa in Delhi. He happened to go to the *mazar* of Hazrat Mahbub-i-Ilahi Khwaja Nizamuddin for *Fatihah* and there he saw a number of *hijras* (eunuchs) standing singing. On seeing this, he thought that the saint probably liked such people or else he would not have allowed their presence there. This was a fleeting thought, after which he returned. After some time, he proceeded for *hajj*. While going from Makkah to Madinah he dreamt one night that the Prophet was angry with him and had told him not to go to him and to go back. He woke up depressed but continued his journey. The dream recurred the next night and the third night too when the Prophet said that if he did not desist, he would be deprived of the wealth of his *iman*. That made him very restive and he stayed back while the caravan proceeded. He sought out a saintly person in the vicinity and told him what had happened. He was told by the saintly person that perhaps the Prophet was thoroughly annoyed with him as he had been disrespectful towards a saint! Thinking back, he remembered his fleeting thought at the *mazar* of Hazrat Mahbub-i-Ilahi. He immediately returned to Delhi and went to the *mazar*. He attired himself in the dress of *hijras* with bangles on his wrists and with his nose pierced and went singing. He then felt that he was forgiven. To start with he sang unemotionally but later he felt ecstatic. When he went back home, even then he did not take off his dress saying that he would rather continue in the same dress with which he had been pardoned and gifted. Thus, he continued to wear the same dress throughout after that despite of the jeers and jokes of people who had known him as a greatly learned person.

"He left Delhi and went to reside in Ahmadabad where he took employment with a prostitute and washed her dishes and served her as a servant. Sometime later, there was a drought in Ahmadabad;

cattle started dying and the people became desperate. A local saint told them to go to Moulvi Musa who was then serving the prostitute and ask him to pray for rains. They all went to him; he refuted the suggestion that he should pray for rains but on their insistence, he came out, raised his hands heavenwards and said, 'Will you now send them rains or shall I break my bangles (as a sign of widowhood)?' Immediately there was torrential rain and he started to run away from the people there. On the way, the earth split and he plunged inside, but the people dug him out. He ran away again and the same thing happened once again. The fourth time, the people gave up and he finally disappeared. They raised memorials at all four places after that. His followers are still to be seen in Ajmer and other holy places dressed in women's clothes."

Presence Before the Auliya Without Wudhu. Hazrat always used to say that one should present oneself before the *auliya* having performed *wudhu* as the company of the *auliya* is a form of worship. He used to say that while with the shaikh, one should not say one's *nawafil* (optional *namaz*); as one's presence with the shaikh is itself *nafil* and so another *nafil* is not in order. He said that a *kamil* (perfect man) is in the image of Allah just as is the Ka'bah but the status of the *kamil* is higher. Once a *murid* was seen standing with hands folded in reverence (as in prayer) before Hazrat. Some person felt that this stance was not permissible towards another human being, and objected to it. Hazrat remarked that the person should have been questioned as to why he would stand that way before the Ka'bah? After all, the Ka'bah too is other-than-Allah!

Ism-i-Azam (The Greatest Name). Once when asked to say what the *Ism-i-Azam* was, Imam Ja'far Sadiq said, "Tell me first what the *Ism-e-Asghar* (lesser name) is, after which I shall tell you what the *Ism-e-Azam* is!"

● 6th Ramadhan, 1360 AH ●

28th September, 1941 AD

Test of One's Iman. Today Abdus Salam and I attended a spirited discourse by Hazrat. Abdus Salam said that a certain Hafiz Sahib was in great distress as the wife of a friend of his was so very ill tempered that all the neighbours were fed up. In his inimitable manner Hazrat

then said to us, "All this is a result of pampering one's self and ego. The present war too, is a result of the same 'ego'. Everyone is busy with himself. If, instead of 'I' we become aware of the absence of self, all disputes will evaporate by themselves. The seeker should keep searching for his self and see that the ego should be in control.

"Once our Shaikh Maulana Waris Hasan was travelling by train and a *moulvi*, who was also a passenger, was talking continuously of Allah's word. On being asked of his belongings, he said that he had a hand bag and a cotton *darree* with him, the price of which was only two and a half rupees. Maulana Sahib told him that he had given up this world but he himself had a leather bag worth at least twenty five rupees, a carpet worth at least fifty rupees, cash of fifty rupees and a second class rail ticket.

"When the train stopped at a station, Maulana Sahib invited him to go out on to the platform so that they could say their *Maghrib namaz* together. They left their luggage in the train and stood up for *namaz*. The *moulvi* immediately assumed the role of *imam*, but as soon as the train started to move out, he at once broke off prayers and boarded the train! Maulana Sahib continued with his *namaz* peacefully. When he had finished, the station master came to him and asked for his ticket. He said he had neither his ticket nor anything else with him and that the station master was at liberty to handcuff or imprison him! A porter came running to them and said that he had seen Hazrat coming out of the second class compartment and that he had seen Hazrat saying his prayers on the platform. The official was most impressed, he took him to a room and asked a Muslim servant of his to prepare food for him (he himself was a Hindu).

In the meantime, the train had reached the next station and the official telegraphed for Hazrat's luggage to be sent back. He also presented him with a second class ticket and a sum of twenty five rupees which Maulana Sahib refused to accept. He said that when a person did a good turn for him he repaid him spiritually but that, as he (the official) was a non-Muslim, therefore he would not be able to benefit him that way. The man begged him tearfully and then Maulana Sahib accepted his ticket as he belonged to the railway department. When his luggage came back to him, Maulana Sahib returned the ticket to the official but the official insisted that he should accept the value of the ticket from him which Maulana Sahib ultimately accepted. After some days, Maulana Sahib ran into the same *moulvi* and said to him 'How well have I seen all your piety! You left your Allah aside and ran to catch the train just for your two and

a half rupees worth of things!’ Immediately, the *moulvi* recognised Maulana Sahib and felt thoroughly ashamed. He sought pardon and became a follower of Maulana Sahib. Maulana Sahib used to test his ‘self’ in this way all the time. Sometimes he would lose all that he had with him, though at other times, the lost goods were also recovered. But the peace of his inner self was never disturbed.”

Hazrat then said, “One should always try to be peaceful at heart. If he succeeds then nothing disturbs his equanimity and he feels a pleasure in everything. So man should be at war with his ‘self’ all the time. In that way, much grace is attained.”

Hazrat continued, “Once Allah asked Hazrat Musa to look for the worst thing and present it before Him. So Hazrat Musa went in search and at one place he found a dead dog which was foul smelling and rotting. He thought of presenting it to Allah but when he tried to pick it up, a voice came from it that said, ‘Beware! Touch me not! There are within me seven such good qualities which are also to be found in the *auliya*. I keep awake nights, I am loyal and sincere in my service towards my master, I bear up in hunger, my outward aspect is dirty but my inside is pure, while man is pure on the outside and is dirty inside!’ Hazrat Musa then went on and came across some excreta. But there too he heard a voice saying, ‘My dear sir! I am but a collection of food grain! I am now in this condition as a result of my contact with man!’

“Hazrat Musa thereupon presented himself before Allah and, when asked, he said that he himself was the ‘worst thing’. Allah thereupon replied, ‘If you had given Me any other reply, I would have deleted your name from the list of prophets.’ Man should consider his own ‘self’ to be similarly lowly.”

Hazrat then said, “Once, Hazrat Musa wished to see Divine treasures. Allah asked him to close his eyes. When he did so he saw a huge dump of old shoes and torn clothes and also lean and weak animals. He was surprised, but Allah said that the treasures of the universe had been handed over by Him to mankind! The Qur’ān says:

“Have you people not seen that Allah has given into your service all that is in the heavens and in the earth.”

“ ‘Thus, what you now see before you is what man has made over

in the name of God!’ said Allah. It is the practice with us that we give away in God’s name that which is of the worst. And yet, it has been ordered:

“You shall not be able to attain beneficence till such time that you spend out of that which is dearest to you.”

“According to Hadith, ‘None of you could become pious unless you desire that for your brother which you desire for yourself.’ But people, as a rule, keep back the good for themselves and give in God’s name that which is not good. This is due to man’s love of his ‘self’. One should think that whatever he has, is owned by Allah and he should dedicate his ‘self’ too to Allah.

“It is said in a Hadith: ‘Whoever becomes of Allah, Allah becomes his.’ And, there is nothing higher than that. What would a man care for when Allah *Himself* is his? He then owns all the treasures of the universe. Thus, man should cultivate the love of Allah and of nothing else, and he should reach out towards Allah all the time giving up the greed for Allah’s treasures. Thus shall man rid himself of all sense of loss or gain. Dust and gold will then be equally substantial for him.

“Hazrat *Ghaus-ul-Azam* Shaikh Abdul Qadir Jilani was a very rich person. Once someone informed him of the sinking of a ship laden with his goods. Thereupon he only said, ‘*Alhmadu Lillah*’. He was later told that the news was incorrect and that the ship had docked safely. He again repeated the same praise of God. People indirectly asked the reason for his having praised God for the first time. He replied, ‘When I heard the sad news, I looked into my heart and found it undisturbed for which I thanked God. Similarly, when I heard of the safety of the ship, I again looked into my heart and found that it was in the same condition even then, for which again I thanked God.’ Such is the peace of the heart. Happiness and sorrow both leave it unruffled. Every act is from Allah and is a matter for satisfaction either way.

“In Baghdad, there lived a *darwesh* who was always surrounded by a crowd of his followers. His popularity made the *moulvis* of the area angry with him. They, like *moulvis* everywhere at every time, thought themselves to be the only learned persons and could never understand why people should flock to the unlettered *darweshes*! In desperation, they conspired against him and approached the king saying that the *darwesh* and his followers were likely to rebel against

him and seize his throne! The king sent for the *darwesh* bound in chains and said that he would have him beheaded in his own presence lest someone may play a trick and the *darwesh* escape.

“When the soldiers went to arrest the *darwesh* they found him to have retired to his *hujra* (private prayer room); the followers would not let them enter the *hujra* and they asserted that they would lay down their lives fighting if the *darwesh* was disturbed! After some time, the *darwesh* came out dancing saying that they should put him in chains quickly as ‘My friend calls me!’ Even when he was before the king he showed the same ecstatic impatience to be beheaded and for the same reason!

“When the king found him in such a state, he said that a person who wished so desperately for death could not possibly be a danger to him or for his throne! He thereupon fell on the feet of the *darwesh*, begged his pardon, and gave him a tray full of gold. The *darwesh* kept dancing with the tray on his head saying that his friend had given him a token and a reward and he thus left the court. On reaching his home, the very same day, he gave away all that he had received and fed the poor.”

Hazrat related this story with great fervour and the audience was shedding tears. He said that a Muslim should believe firmly that whatever happens is as from Allah Himself and must look to Him for everything.

I mentioned that, during *jihad* with *nafs*, it does occur to the *mujahid* that he should be fit enough physically in order that his *jihad* may not suffer. Hazrat said such a thought comes from Satan who is ever in search of pretexts to weaken the *mujahid*. The *mujahid* should remember that the time is fixed for death and that if he is physically weak, all that may happen to him is that he will face death; if the Lord wishes an early death for him, so much the better! Similarly, Satan instills doubts for the *namazi* (one who is praying), like it is better not to pray if such doubts occur during *namaz*. All irrelevant thoughts must be kept aside during *namaz* and the *namazi* must purposefully oppose all efforts from Satan till such time that Satan, the ancient enemy of mankind, gives up his efforts.

I thought that a weak body would be useless for *jihad* against the enemies of Islam. Hazrat read my thoughts and said, “It is not possible to fight evil without the strength of *iman*. No one without the keen desire for death can fight evil. It is *iman* which distinguishes Islam from other religions and gave victory to the Muslims against the

greatest of enemy forces. When the Muslims went for *jihad*, they sought death and if they returned alive they felt ashamed of themselves. Their enemies, realizing the spirit behind the Muslims' *jihad*, divested them of that spirit most cunningly and made them cowards." Hazrat then read out from Akbar Allahabadi, a couplet which describing the bravery of the Muslims says, 'They jumped into the fire and they battled in the face of machine guns.' No doubt, the English may be better than the Germans and the Japanese but we say that they are certainly not better than us! The very *kalimah* of the *mu'min*: '*La ilaha ilallah Muhammadur Rasullullah*' too is full of political significance. It means that we do not accept the overlordship of anyone except Allah. So when Divine rule is the *mu'min*'s rule, and Allah is with *mu'mins*, why should the *mu'min* bow down before any other power?

Hazrat then related the following, "An Englishman had a *moulvi* teacher. The teacher was attached to his pupil as he was an Englishman and a *sahib bahadur*! The Englishman, in turn, valued his teacher as he was a Muslim and knew the principles of Islam which the pupil respected. It so happened that the two died, the Englishman in Allahabad, and the *moulvi* in Gangoh and were both buried in the respective places. It so happened that there was a torrential rain in the two places and the two graves opened up. People then saw that the Englishman's body was in the grave at Gangoh and the *moulvi*'s body in the Christian graveyard at Allahabad! This shows the truth of Hadith according to which, a person finds the company of which he is fond!"

❁ 7th Ramadhan 1360 AH ❁

29 September 1941 AD

Method of Doing Zikr. Tonight, after *tarawih* and *zikr* Hazrat said, "Why don't you do the *zikr* in one voice? It appears as if you are doing the exercise forcibly, and that is a source of disturbance for me! I have now passed the stage of *zikr* and I now remain in *muraqabahs* (meditations). Loud *zikr* is done by young people. When my *pir-bhai*, Nihaluddin, used to do the *zikr* aloud, the panes of the windows used to be shattered to pieces every time. *Zikr* should be performed sonorously, in unison and loudly. If, in the meantime, I fall silent, that should not worry you, when it is time to change the wordings, I shall myself indicate the change. Allah is Himself handsome (*Jamil*) and He loves beauty (*jamal*), so that the *zikr* should also be done in a

beauteous manner. Do not think that it is an ordinary matter.”

The Grace of Zikr. *Zikr* is a very big thing. There is a confirmed Hadith, unanimously accepted, which says that the angels are always in search of persons busy in *zikr*. When they see a gathering wherein *zikr* is being done, they send for the others too and gather around the *zakirs*.

Then Allah questions the angels and the angels reply: ‘We found your creatures reciting your praise, might and sanctity even though they have never seen you. If they had seen you, they would have recited your praise, might and sanctity all the more. They seek your pleasure to avoid Hell which too they have not seen; if they had seen it, they would avoid and hate it all the more. They pray for *Jannah* which they have not seen; if they had seen it they would be all the more desirous for entry there too.’

Allah would then ask them to bear witness that He pardoned them. The angels would then point out that there was a person, among them, who had not gone there with intent to join the *zikr*. Allah would say that the *zakirs* are people whose companions too would not be kept away from His mercy and pardon.

Thus, Hazrat pointed out that anyone with the *zakirs* is given salvation just for their being with them. Whatever he did after that would carry its reward over and above that. But the Salik starts from there and goes further. The Hadith means automatically that salvation becomes a certainty to any person who swears fealty (*bai'at*) before a shaikh. Thus, *zikr* should be performed in the best and the prettiest manner possible.

Allah says that Qur'an should be recited slowly and clearly. Hazrat said, “The Prophet, along with some of his companions, was once passing along the house of a companion who was reciting Qur'an in a sonorous voice. The Prophet and his companions stood out there listening to the recitations throughout. In the morning when that companion was told about it he said that if he knew that the Prophet was out there listening, he would have recited Qur'an even better.”

Hazrat then said, “On the last day, there will be a man who will have written in his list of deeds all sins and nothing good. Allah will point out that the man had one good deed to his credit of which even the angels had no knowledge. That was the fact that he had once most sincerely called upon Allah. Allah will then ask the angels to put that one good in the scale which will then out weigh all the sins in the

man's record list. Such are the blessings of *zikr*."

Reality of Witr. It is said: *Allah is The One and He likes Oneness (odd numbers)*. The *witr namaz* consists of three *raka'ats*. If these are added to the *raka'ats* which are said throughout the day, the figure becomes an odd number. *Witr* should be the *namaz* to be said last of all during the twenty four hours.

Oneness and Multiplicity. I once said, "When nothing exists except God, why then need we say in *namaz*: 'We pray to you and seek help from you', which would imply that we have a being separate from God?" Hazrat then recited the following verses of Shah Turab Ali:

When we close our eyes, we find nothing but Him.

When we open our eyes we are separate from Him.

Hazrat continued, "The former is called *Tanzih* (Transcendence); the latter is *Tashbih* (Descendance)." Hazrat clarified that in the realm of reality or *haqiqat* there is Oneness. In the realm of phenomena there is multiplicity or *kathrat*. The former state is called *Fana-fi-Allah*. The latter is called *Baqa -bi-Allah*. In the former there is no worshipper and worshipped. In the latter state the pilgrim descends to his individual self and finds pleasure in worshipping God and that the two have their separate importance. Everything in the world is recognised through its opposite. We know of the sun's brightness because of the darkness of night; sweetness is known through bitterness and ugliness through beauty. Each has its own beauty, and qualities. At that time Abdus Salam came over. He was suffering from fever which had weakened him considerably. Hazrat said, "You have come to this state in just one bout of fever! When I suffered from fever, it rose to 105°F, 106°F. But I remained quiet. The doctor was surprised but he did not know my internal condition."

Advantages of Meat. Hazrat continued "One should keep one's heart strong. Weakness of heart comes about through not eating meat." Hazrat then advised him to eat plenty of meat. "The researches of Ibn-i-Arabi show that by eating meat, the animal's spirituality enters the man and so the man's spirituality grows stronger. This is just what it means when it is said that the sacrificed animal will reach *Jannah* because the animals's soul, being inside the man, will also go to *Jannah* with the man. Therefore, it is no cruelty to sacrifice an animal.

Indeed it is a good turn done to the animal! An animal not sacrificed is reduced to dust and that would be cruelty.” He then invited Abdus Salam to go with him to a party but Abdus Salam declined saying that he was too weak! “Wahid Bhai can go with you,” he said.

The Power of ‘Thought’. To that, Hazrat replied, “Your weakness is only the result of your thinking. If you think otherwise, your weakness will disappear. All kinds of supernatural happenings take place as a result of thinking power. This world, after all, is the result of a thought. Allah gave expression to a thought and the world came into being. In *Jannah* too, as soon as a person thinks of something that thing will come to him. In the Hereafter, the thought process is the same as the existence of a thing. In this world, on the contrary, there is a sequence of cause and effect. A thought is followed by action which has a result and thus there is a sequence of events. The foetus in the mother’s womb grows and is born as a baby. It then grows up further and becomes a young person and so on. The miracles of the prophets too are a result of strength of thought. Whatever they wish for comes into being.”

Hazrat related, “Hazrat Isa had no residence nor any possessions. Once he lay under a tree unconscious. There came a man who sat nearby and, taking his food out of a satchel, started to eat. After his meal, he looked around and saw Hazrat Isa lying unconscious. He thought perhaps he was in that condition due to hunger. He therefore put some food in his mouth so that Hazrat Isa regained consciousness and sat up. On being asked, the man related his story and said that he was a very unfortunate person who had lost a son and a daughter, whose wife had gone blind and whose daughter had caught leprosy. He said that he had gone into the world to earn something for his family and that he was returning home to be of help to his family. When the man started to leave the place, Hazrat Isa followed him to his house and entered the house with the man. When the leper daughter was pointed out to him, Hazrat Isa took some water in his mouth and sprinkled it on her; as a result, the daughter got rid of the leprosy. Hazrat Isa talked to the wife and she regained her sight and then he asked where the two dead children were buried. When he was led to the graves, he spoke saying, ‘Rise by the order of the Lord God.’ Thereupon the two children came out alive from the graves and embraced their parents. The father was astounded; he asked Hazrat Isa how was it that, with such powers in him, he was still lying uncared for under the tree. He replied saying that, that was exactly how he had

those powers!”

Hazrat continued, “During Prophet Isa’s time, logic was strongly ingrained in people’s minds and so he was given miracles to break that hold. During prophet Musa’s time, magic was rampant and so he was given the staff which broke all magic. During the Holy Prophet’s time, people thought that they were the masters of eloquence and so the Prophet was given Qur’an which subdued them with its superior eloquence.”

❁ 9th Ramadhan, 1360 AH ❁

1st October 1941 AD

Gifts from the Jinns. This day Hazrat came out at about eleven in the morning and talked about the war for sometime and after that about the *Dewali* celebration in Bombay where there would be no illuminations this year due to blackout although there will be a distribution of sweets. He then said that there was a house belonging to his brother in Peshawar where very gentle *jinns* also dwelt. One day there were certain signs by which it was thought that there was a birth in the neighbourhood. Hazrat said that the birth was in that very house and not in the neighbourhood. He then addressed the *jinns* and said, “We too are your neighbours. Why did you not also send us some sweets when there is a good event on your side?” After sometime, a person came to the door and brought a tray of sweets. On being asked he said that an unknown person had brought the tray for them.

Abdus Salam asked Hazrat for the *amal* of the *jinns*. Hazrat then said, “Once, in Agra, when I was in a state of *tawakkal* (trust), the fire in our hearth was not lit for three days and nights. My daughter was a small child and we used to fetch milk for her from the market. Maqsood Hasan was a bit older and so I taught him to recite: ‘Uncle Sa’adi Shirazi! Get us sweets *tazi-tazi* (fresh).’ After saying *Fatihah*, we then slept. A person brought us a basket of sweets and said, ‘There is an occasion of happiness in my house and this is your share of the sweets.’ All this is child’s play and we do not indulge in it. Whenever Allah sends us something we take it thankfully. And we are happy even when there is nothing for us.”

Craving for Death. Hazrat said, “Whenever the call comes, I shall go. I shall ask the angel of death (*Izrail*) why there was that delay, and will ask for an early journey towards Allah. A *mu'min* is never scared

of death; indeed, he is happy at the call! For worldly persons the thought of death is a torture. The craving for death could be in two ways. Some people think of it as an escape from the troubles of the world and others wish for it as death takes them to the Beloved (Allah). Of course, there is a world of difference between the two. The first is a selfish motive. In that case the man does not know that he is a lover of the world indirectly even when he wishes for his death. The second is desirable and has no selfish overtones. Man should cultivate a relationship of *ishq* (intensive love) with Allah in which case he will not fear death. Of course, it is a natural happening that there is some fear of the unknown at the time of death. One is naturally agitated to some extent when preparing to visit an unknown place.”

He then enquired about the date of death of Hazrat Makhdum Jahanian of Uch and said that it was probably on the *Eidul Adha* day. And, when *Izrail* went to him to take him away he told him to come later because if he died at that time, it would be a sad *Eid* day for the children. *Izrail* went away to return in the evening. Hazrat was then ready for him and he told the angel to complete his mission quickly.

Kafir Shah Sahib. There was a *murid* of Hazrat Haji Imdadullah (RA) who was a hundred and twenty years of age. He was knowledgeable about the *jinns* and was also familiar with herbs and roots perhaps being an expert at alchemy (*kimiya*). But he was always restless till he became a *murid* of Hazrat Imdadullah. He said, “There lived a *faqir* in a hut by the side of a canal in Kaliyar Sharif near the *mazar* of Hazrat Sabir Sahib who used to call himself Kafir Shah. He said, ‘Come to me at the time of *Asr namaz*.’ When I went there it was not yet time for *Asr* as I had come early in order to be with him for sometime before the *namaz*. As soon as I arrived, he covered himself with a *chadar* and lay down dead. I was stunned and I wondered how to leave the dead body alone to say my *namaz* as the wild animals might then desecrate the body. I muttered, ‘What shall I do?’ At once, the *faqir* rose and said, ‘Go, say your *namaz* and do not worry. There will be others coming soon.’ I was scared and went trembling to do my *wudhu*. When I returned after saying my *namaz*, he again lay down covering himself. But I at once asked him, ‘But please first tell me where you gained such powers?’ Catching my chin he turned my face towards the *mazar* of Hazrat Sabir Sahib and said he had gained the power from there. When I turned to look, I saw a *noor* (light) like a column from that *mazar* towards heaven with thousands of worlds inside the

column. The *faqir* again lay down and died. People then started to arrive saying that they had heard that the *faqir* was dead. Anyhow the *faqir* was bathed and buried.” Then Hazrat said, “The word Kafir means one who conceals,” and recited the following verses of Hazrat Amir Khusro:

*The love sick says: O you thoughtless doctor!
I care not for your treatment,
What I wish for is a view of the Beloved.*

Hazrat remarked, “How great were the beings of that order!”

The Best of Musical Sounds. One day Hazrat Amir Khusro was sitting in the court of the king and the talk was of the best of musical instruments. Some named the *sitar*, others the *sarod* etc. When asked, Hazrat Amir Khusro said that the sound of a ladle in a cooking pot was the best of sounds. They all laughed at what they thought was a joke and Hazrat Amir Khusro remained silent. After a few days, Hazrat Amir Khusro invited them all to the dinner and a music party. At the party a number of good singers were present and gave an exhibition of their art for a long time—till midnight, and then on till four in the morning. They were all famished by then and became disinterested in the music! Hazrat Amir Khusro then went into the kitchen and asked the cook to stir the pot and its contents vigorously so that the sound would be heard! As soon as they heard the sound of the ladle, they brightened up and started to take interest in the singing once again in anticipation of dinner! Hazrat Amir Khusro then exclaimed, ‘Did I not say that the sound of the ladle is the best of music?’” Hazrat commented, “Hazrat Amir Khusro’s reply to the query about the best musical instrument was not meant as a joke. What he really meant was that a discussion about music was a prerogative of the gnostics (*Ashab-i-Ma’rifat*) or persons of understanding. The courtiers were certainly not amongst such a company. They were the slaves of their stomachs and the demands of their stomachs were paramount! And for such persons the sound of cooking was the best of music!” He then looked at Abdus Salam and said that he was obviously very hungry and so it was time for a meal! Hazrat said that the opening of that day’s fast shall, no doubt be relished for that reason too. He then proceeded to relate to us the story of Reti Shah.

Hazrat related, "There lived a *majzub* in Agra where also lived another person who had some *jinn*s in his control. The latter was called Hasan Khan and the *majzub* was called Reti Shah. Hasan Khan used to be asked by people to get things for them from distant places even from as far off as Malaya and Africa. He had merely to stretch his hand and the thing asked for was reached and brought. Reti Shah had a beautiful *tasbeeh* (rosary). Someone asked Hasan Khan to get them this rosary, and he agreed to do so. According to those who were then sitting with Reti Shah, Reti Shah just said, 'Go away', and the extended hand which had appeared to take away his rosary disappeared. Immediately, Hasan Khan went completely mad and could not even keep his appointment with the Viceroy before whom he was supposed to show his talents. Ultimately he died in a state of absolute misery and filth all around."

Reti Shah was a friend of Hazrat Maulana Waris Hasan (RA). One day a Hindu boy appeared before Reti Shah while Hazrat was also present. The boy was very handsome and Reti Shah being impressed by him asked him to "Get into my stomach". Hazrat immediately tried to shut him up but the fatal words were out and Reti Shah fell dead. If he had said, "Let me enter your stomach", then the boy would have died! Hazrat was alone with Reti Shah and wondered what to do next. He had only a few coins with him which were not enough to meet the cost of burial. In the meantime, some persons arrived on the scene and said that they had heard that Reti Shah had died. They then said they would look after the Shah's burial. But Maulana Sahib said that he would himself lower him into the grave.

When the coffin reached the graveyard, Maulana Sahib asked the people to go away. Since the Shah was a heavy person, the people had wondered how he was to be lowered into the grave by Maulana Sahib single-handedly. Maulana Sahib, however, asked the body to become light and it thereupon became very light and was easily lowered into the grave. Laying the body in the grave, Maulana Sahib uncovered the face which broke into a big laughter. Maulana Sahib then covered the face again, came out of the grave and filled up the grave. Maulana Sahib used to say that he had asked the people to go away as he knew that the dead one would be up to his tricks! And then there would have been a lot of controversy among those present. Some would say that the man was not dead and so should not be buried and others would have some other idea! Thus the body would possibly be despoiled!

Hazrat continued, "Maulana Sahib told us that once, when he was passing that way after some days, he wished to see the place where he and Reti Shah used to sit and talk. He saw at that place the same Hindu boy who had achieved the status of a Muslim *Sahib-e-Khidmat*. His parents were worried seeing him in that state and did not know what had happened to him! The boy was quite happy staying in the place previously occupied by Reti Shah!" At this Hazrat said, "Sometimes *husn* (beauty) too is of use."

The State of Being a *Majzub*. After that Hazrat said that to become a *majzub* is an intermediary stage. It is like a person getting intoxicated by a single glass of wine and losing control over himself. By this, his advancement comes to a stop. Thus it is a kind of defect. One should not approach a *majzub* nor should his *mazar* be visited as there is greater danger of a loss rather than of a gain thereby. He then said that when a *majzub* visits the *mazar* of the Prophet he regains his sanity as it is the Prophet's speciality that he not only gives but enlarges the vessel of reception as well. The *auliya* give according to capacity. They give but they do not enlarge the capacity to receive. As an exception, Hazrat Khwajah Gharib Nawaz, being a *naib* of the Prophet, has that power to some extent.

Arab Beauty. Hazrat told us the story of a scientist who had no sense of religious involvement. The scientist said "One day when I was reading the life of the Prophet, I wondered how an Arab, living in a hot country, could be handsome and fair coloured. This was a fleeting thought. One day, I went to the Ajmer Sharif mosque to say my *namaz*. The *namaz* was led by an extremely handsome person. He was so handsome that I had not seen a more handsome person at any time throughout my life. That person had arrived a short time before the *namaz* and the *imam* of the mosque had invited him to lead the *namaz*. After the *namaz*, that person came up to me, shook me by the shoulder and said, 'See you now the beauty of an Arab!'"

***Husn* and *Jamal*.** Hazrat then looked at me and asked what the difference between *Husn* and *Jamal* was. I could only say that I had read his book *Sirr-e- Dilbaran* where this was described. He then went to say, "*Husn* is the name of the beauty of one or two aspects in a person while *Jamal* indicates an all round beauty. It is thus that Allah calls Himself *Jamil* and says that He loves the *Jamal*." Hazrat added, "When you see *Husn* you sometimes have the feeling of an

elevation and sometimes of a depression. One reason is that a person may be handsome outwardly but may be otherwise in his inner self, and both are reflected on to the viewer.” Hazrat gave me further details too but I could not follow them at that stage of my spiritual progress.

❁ 11th Ramadhan, 1360 AH ❁

Friday night, 3rd October 1941 AD

During *witr*, the Hafiz Sahib recited first the *surah*, *Iza ja'a nasrullah*; then *Tabbat yada'* and then *Li ilafi-Qureish* (the last breaks the sequence of the *surahs* as they occur in Qur'an). Hazrat said that while it is held that the sequence should not be broken, there is no serious defect in the *namaz* thereby. However the *surah* that is to be recited is really a matter of what is divinely inspired at the time and this inspiration is a matter of a split second.

Indeed, inspiration is like the divine voice heard by Hazrat Musa from a tree saying 'I am God.' If a tree could be heard to say '*Inni Ana' Allah*' ('I am God'), why may not a godly person too say it? As a matter of fact it was not the tree but it was Allah Himself addressing prophet Musa. According to Hadith, the devotee addresses Allah during his *namaz* and Allah addresses the devotee in the words he is reciting from Qur'an. That is why *namaz* is called the *mu'min's Mi'raj* (Ascension). Mansur (al-Hallaj) was put to death for saying '*Ana'l Haq*.'

Good and Evil. Talking about the war, Hazrat said, "These days a number of British ships are being sunk which is a matter of great happiness for the fishes. In olden days there used to be a number of areas under famine. Those days, due to lack of communications there used to be an absolute lack of food grains. Nowadays, of course, food can be transferred from one place to another thus mitigating the rigours of famine wherever it hits. Hazrat Gesu Deraz has written:

"We were once travelling along a famine hit area and we saw flights of crows and kites hovering around. By spiritual insight (*kashf*) I knew that they were being thankful to Allah for the good times they were having feeding on dead bodies."

Hazrat went on to say, "There is no unmixed evil in the world. Evil is only relative. Fire is used for cooking and for other beneficial purposes, but if you were to thrust your hand into it, it will burn, or you may set fire to a house with it. Similarly, a sword can be used for good as well as evil purposes."

Need for a Shaikh. After this, the Hafiz Sahib said that, starting from tonight, Radio Egypt will be broadcasting recitations from Qur'an. Hazrat said, "Some other time, as I am too tired. I have grown old. It was when I was young that I loved doing *mujahidah*. Now it is time for meditation. I did not sleep last night; and today, being Thursday, I shall not be able to sleep again. I have to put in a lot of work for you people. Whatever is told to you all, I have to do myself and I then transfer the gist of it to you people by spiritual concentration. That is what the shaikh is for. Otherwise, everyone could become a *waliullah* through perusal of books. If that were so, I would have slept peacefully, with my soul roaming around in *muraqabahs*."

❁ 17th Ramadhan 1360 AH ❁

9th October 1941 AD

Love and Extreme Devotion. After *taramih*, Hazrat stayed on for quite sometime. His talk was very exciting, the subject being love and devotion. He told us about a youth who went to Maulana Rashid Ahmad Gangohi and said that he was in love with a girl. However, her parents were marrying her off to another person that very night, having refused his own proposal through his parents. Maulana Sahib protested saying that he only taught the meanings of Qur'an and had nothing to do with amulets and the like. The boy persisted and, at last, Maulana Sahib wrote something on a piece of paper and asked him to wrap it in a piece of white cloth and wear it on his arm which the boy did at once. In the meantime, a messenger came running from the bride's people and requested the boy to come and get married to the same girl as the girl's people and the bridegroom's people had quarrelled and the *barat* had gone away leaving the bride's people no choice but to get him to marry the bride instead of the earlier arrangements! Thus, the boy got married as he desired and people came to know about the *ta'wiz* which had been given to him. He refused to disclose what was in the writing but, one day, when he was

taking his bath and had taken the *ta'wiz* off, someone took hold of it and read the contents which said:

O Allah ! I know not and he insists; he is Your creature; now it is up to You to deal with him as You desire!

Hazrat then said, "Such miracles can be performed by gaining Divine nearness. And Divine nearness is gained by gaining nearness of those who have gained divine nearness."

Ta'wiz Against Labour Pains. There is a *ta'wiz* in Punjab which is commonly used. It came about in this way: There was *darwesh* who was touring Dera Ghazi Khan and Dera Ismail Khan. It started to rain, and the rain came down in sheets. He took refuge in an empty house but people warned him that the owner was a cruel man and would treat him badly. But the *darwesh* expressed his helplessness as it was pouring cats and dogs. After sometime the owner came along and, seeing him said, "I am glad that you have come to my house. It is not possible for me to fetch the midwife and my wife is in labour with severe pains. Do please give us a *ta'wiz* which may ease her pains."

The *darwesh* wrote down in the Punjabi language saying, "We and our animals have taken refuge in this house because of rain. It is of no consequence whether the woman dies or survives!"

He gave the man the *ta'wiz* and asked him to lay it on the thigh of the wife but to take it away immediately as soon as the child was born or, otherwise, even her intestines would come out! The man did just that and the child was born without any further pain. Hazrat added that the *ta'wiz* works even now if used with prior permission.

Maulana Karim Raza Sahib. The talk then turned to Maulana Karim Raza Sahib. He was a resident of Gaya and lived in Ajmer for about twelve years. He was a freelancer, religiously (*Rind*), and often used to visit the prostitutes in Delhi. Before that phase, he was a strict follower of the *shariah* and used to run down the Sufis. One day, a few friends of his came to him and asked him to accompany them to meet Hazrat Waris Ali Shah Sahib but he objected as, in his view, that gentleman acted outside the *shariah* and therefore it was not correct to be in touch with him. However, on the persistence of his friends, he accompanied them out of regard for them but said that he would certainly raise an objection if he found anything happening which

was against the *shariah*. On arrival at the place, he found Shah Sahib surrounded by prostitutes but, under the circumstances, he kept quiet and sat down in the company. Shah Sahib asked him if *ruh* (soul) was male or female. Raza Sahib was an *alim* and knew that if he said it was a female, as it certainly is, then Shah Sahib would make his point and if he said otherwise that would not be correct! And, when he looked at Shah Sahib, he saw him as a female from top to toe! The Moulvi Sahib was so affected that he fainted. When he woke up, his ideas had changed completely!

Moulvi Karim Raza Sahib in the Presence of a Prostitute. Hazrat then said, “Ilahi Jan was a very pretty prostitute of Delhi. Once a *Dasehra* procession was proceeding from Hous Qazi towards the red light district and people saw that Ilahi Jan was sitting in a chair in her house and Maulana Karim Raza was standing respectfully behind her with hands folded.

“Once a Kashmiri prostitute, a very pretty person, came to Delhi. She was a great singer, was well versed in Persian and was a great conversationalist. Maulana Karim Raza wished to meet her and so he went to her house and knocked at the door.” Hazrat said, “Now here is a point to note. She came out and wanted to know what he wanted. He said he did not want anything else but just to sit and talk with her. She said even that has a price. She will sit with him for only five minutes for which she will take twenty five rupees. As he expressed his inability to pay her that much, she asked him to go away. He then went to a friend of his, Moulvi Ahmad Hussain (who is now buried in Jaipur) and told him what had happened, who offered to take him along with himself to meet the lady. When they both reached there Maulana Karim Raza refused to go in without an express invitation to do so, and sat at the door. His friend went in after having agreed to give her what she wanted. He then cast such a strong gaze on her that she turned to him with all respect and entered into conversation. After sometime, he asked her to go and fetch his friend who was sitting outside. She complied. Afterwards, Maulana Karim Raza said to Moulvi Ahmad Hussain, ‘You did not do the right thing. Don’t you know whose reflection (*tajalli*) it was and where you have used it!’ He added that he himself could have done the same thing but that he had refrained from doing so, since that would not have been respectful. He said that if he had so desired he could even have taken the chair at the *Dasehra* event with Ilahi Jan standing with hands

folded before him. He also said that, that would have been improper and without any fun.” Hazrat pointed out that, this was a matter of devotion and love and is only for persons who dared walk into the fire!

Akhfaa (Secrecy) of the Auliya. Hazrat said, “There was a young person in Cawnpore who was used to the practice of *nafi-i-isbat*. An elder told him that he should go to a certain prostitute’s house and learn this art properly from an old person there. The youth searched for the house and found it. He went there and asked for the old man. The prostitute said that the *kalwa* (a derogatory term, ‘blackie’) must be out gambling somewhere, and that he was hardly to be found as he always did the work entrusted to him quickly and it was his routine to disappear after that. While this talk was on, the old man appeared and the youth greeted him respectfully. On being requested, he said that he was an illiterate person and that he knew nothing except washing dishes and that he could wash as many dishes as desired. But when the youth mentioned the name of the elder who had sent him, the old man sat up respectfully and started to teach the subject as desired. When he said ‘*La ilaha illallah*’, the house and everything else would disappear and it would all come back whenever he said, ‘*illallah*.’ While talking thus, the old man took a leap and disappeared and could not be found anywhere in the town!”

Hazrat then said, “How well such persons do keep themselves out of sight and what a great *mujahidah* that is!”

Faqr (Penury) Under the Cloak of Plenty. Hazrat said, “It was time for the demise of the Shaikh of Shah Abdul Raheem—one from our silsila who had not yet completed his course. He therefore stood in one corner and wept but the Shaikh told him to stay three days after his demise and then to proceed to a certain place where a person called Abdul Bari would help him complete his course. After the three days, he started to look out for Abdul Bari along with a friend but there was no such *darwesh* of that name to be found. People then said that there was but one Abdul Bari who, however, was no *darwesh* as he was a rich person who lived luxuriously, had plenty of servants and establishment and was fond of hunting every day.

“Hearing this, the friend who had accompanied Shah Abdul Raheem left, but he himself stayed on there. When Hazrat Abdul Bari saw Shah Abdul Raheem, he told his servant to give him some money which Shah Abdul Raheem took and kissed. The next day Shah Abdul Raheem returned and this time he was given something to eat also.

The third day, when he again came there, Hazrat Abdul Bari felt annoyed and asked him why he did not go away even though he had been given enough to eat and also some money. Saying this, he started to belabour him till he fell down in the process. Then he told his servants to load his equipment on the head of Shah Abdul Raheem and they all proceeded towards the jungle. Nearing the hunting ground, he sent his servants in various directions and sat under a bush meditating. This happened everyday. When he finished his meditation, he would ask his servants what they had shot and they all would then return home with whatever was shot on the way, or else empty handed.

“One day, the river being nearby, they both went to the river bank. There is an exercise among the Chishtis called *Nisbat-i-Qahqaha* (laughter). They were overpowered by ‘laughter’ and thus Shah Abdul Raheem attained perfection. He therefore returned home. Before he left, Hazrat Abdul Bari told him, ‘Take this for your companion who did not stay back. It is his share as he will not be able to see me another time.’ On his return home, Shah Abdul Raheem met his other friend and told him all that had happened. That friend immediately ran to meet the shaikh but as soon as he entered the town he saw people carrying the shaikh’s dead body to the graveyard.”

After this Hazrat said, “You see how the shaikh had hidden his real self under the cloak of wealth and well being. If one is prepared to get a good thrashing then only may one choose the path wherein all kinds of harshness has to be faced. These days, persons are given enough to eat and a comfortable life and yet they are not prepared to stand a minor verbal correction.”

❁ 19th Ramadhan 1360 AH ❁

11th October 1941

Zikr at the Time of Eating and Drinking. At one time, Hazrat said that with every morsel and while taking every sip of water, one should say quietly ‘*Huwa Yut'imuni wa Yasqini,*’ (*It is He, Who gives me to eat and drink*) so that ultimately one should actually feel that every morsel is being put into his mouth by Him.

Success. Hazrat said, “It is a proverb that ‘Two hearts are enough to move a mountain.’ If three hearts pull together, they can work wonders. *Surah Yasin* is the heart of Qur’an, the latter part of the

night is the heart of time. If these two get together with the man's heart, success is assured. This can be achieved by reciting this *surah* forty-one times in the later part of the night."

Difference between Good and Evil. Hazrat, while talking politics, said that there was very little difference between good and evil. There is one person who gets ready well in time to catch a train and goes to the railway station and awaits the train there. There is another, going the same way, who is not yet so ready; his luggage is still to be packed and he has still to take his breakfast at home. Then, according to us the first one is nearer his destination! But Allah is so high up that this difference has no meaning. It is the same way with our *ulama*. They are meticulous about a strict adherence with the *shariah* but all the same Jinnah has won the race while they are still fighting and bickering over petty matters.

Service of Mankind is a Form of Worship. Service of mankind is one of the highest forms of worship. Jinnah is a very wealthy man who earns any amount each month. He is busy with service of mankind but he undertakes this service in all sincerity and with only a sense of service for mankind.

❁ Night of 20th Ramadhan 1360 AH ❁

12th October 1941 AD

No Accountability for the Lovers (Devotees). Hazrat said that salvation depends only on one's love for Allah and on his relationship with Allah being of the best. At the time when, on the Day of Judgement, everyone will be busy with himself alone, the Lovers of Allah will be sitting apart and having a good laugh. They shall be under the shade of heaven and on seats of *Noor*. The angels will wonder and ask who they are and Allah will tell them to leave them alone and that they have the right to *Jannah* before anyone else so that *Jannah* shall be *haram* for anyone before them. When asked to proceed towards *Jannah*, they shall refuse the offer even when they are tied in chains and dragged. Allah will say that, this was just what He had wanted to show the angels. "Now, you may go and tell them to proceed towards *Jannah* where I shall appear to them and tell them that Allah shall show Himself only in *Jannah*." On hearing this, these people shall go

quickly and dancing to enter *Jannah*. Hazrat said, "Where then is the question of accounting?" This is borne out from Hadith.

❁ 23rd Ramadhan 1360 AH ❁

15th October 1941 AD

The Graces of Travails. There was a person who complained to Hazrat saying that he was greatly troubled under all kinds of afflictions and he asked Hazrat to pray for him. Hazrat said that it was no occasion for complaints. It was an occasion of thanksgiving. Troubles have a number of graces hidden in them. Man has great potential inherent in himself which are brought to action by afflictions and enable him to attain maturity. Prophet Ibrahim was asked to cut his son's throat. Allah, of course, had no need for Prophet Ismail's blood and if He merely wished to see Hazrat Ismail die, He could have chosen another way to accomplish this. The idea was to bring into activity the sense of sacrifice and *tawakkal* which was hidden in Hazrat Ibrahim and which was not known even to himself. Thus, Hazrat Ibrahim prepared to carry out Allah's behest.

And see the sense of sacrifice of Hazrat Ismail — he asked the father to blindfold himself and to carry out Allah's wish after tying him up so as to prevent any distraction. Prophet Ibrahim did so and plied the knife on his son's neck. However, Allah's purpose having been fulfilled, the son was taken away and a ram was substituted. Thus the latent powers of the father and the son were brought out into the open. It is thus seen that there is some good hidden in every trouble with which a man is afflicted by Allah's command. An ironmonger has a hefty right hand as he exercises that hand during his work, but the *sadhu's* raised hand withers away as he never uses it. Thus, it is to be seen that it is Allah's grace that he lets man undergo troubles.

There was once a female *darwesh* in Ajmer who was found weeping one day since for the last fifteen days she had no trouble of any kind to face! She felt that Allah had forgotten her for those days!

When it was once pointed out to the Prophet that a certain person had all the good things of the world at his command, the Prophet said that he should be avoided as his *iman* (faith) was in danger.

There was a person who had read in books that the *auliya* are recognised through sickness (*illat*), scarcity (*qillat*) and lowness (*zillat*) or, at least one or two of these. When he visited Hazrat

Nizamuddin Mahbub-i-Ilahi to become his *murid* he found none of these. He was surrounded by all good things of the world. He had wealth, servants, plenty of food and luxuries. When the others dispersed, Hazrat Nizamuddin sent for this man and took him to another room and asked him to shut his eyes. When he did so, he found himself in the bazaar where the people were talking ill of the shaikh saying he was given to luxuries and had so many dignitaries to serve him, and that he was a fake Shaikh. Then the Shaikh lifted his shirt and told the man that he had cancer in his stomach which was there for the last seven years and no one had been told about it. He informed him about it as he would, otherwise, have gone away with a wrong impression about him but he told him not to mention the fact to any one. Hazrat Nizamuddin then asked his servant to bring his meal. The meal consisted of just one piece of dry oat bread. He pointed out that, that was his only food, and that the good things which he saw outside were meant only for other people. Seeing all this, the man became an ardent follower of the Shaikh.

Thanksgiving for Troubles. Hazrat pointed out that the *Ghausul Azam* Shaikh Abdul Qadir Jilani said, "To exercise patience when affliction strikes is the work of women and eunuchs, but for great men it is an occasion for thanksgiving."

On being asked the reason, he said, "Have you not heard of the Hadith which says that if your finger gets pricked, one *neki* (good deed) is recorded in your account and if you suffer from fever for a day, your sins of a year are forgiven!"

Hazrat then said, "In the Hereafter, a whiff of *Jannah* shall make a person forget all the affliction of the world and a small taste of Hell shall make him forget all the pleasures and luxuries of the world.

"Allah inflicts all kinds of pain and afflictions on the prophets. Prophet Musa was born in a persecuted community, was thrown into the river in a box, spent his life in a palace; the Pharaoh's wife was kind to him but then a man was killed by him by mistake and he had to spend a good few days roaming about in the wilderness. He then got married and was later told to go to the Pharaoh to fight him without the help of an army or equipment which he did.

"Hazrat Khwajah Gharib Nawaz Muinuddin Chishti had to war against a number of 'Pharaohs' in Hindustan and had to face numerous troubles single handedly. He faced Prithvi Raj successfully

so that the king is now forgotten but for the ruins of Taragarh.

“We today are miserable because we are no longer true Muslims. We are Muslims only in name and for the purpose of being counted as such in a census. Thus, be sure that whatever may befall us, we must be thankful to Allah under all circumstances.

“A man does not know what happened to him in his mother's womb, nor does he know what is in store for him in the future. It is only Allah who is well aware of his past, present and future. Why then should man not leave his fate in the hands of Allah. Remember that a father teases his child in order to see him getting annoyed as his annoyance pleases him. God also feels pleasure in teasing his good servants, and when they are annoyed He teases them more and more. It is therefore best not to get annoyed so that there is no more teasing! Annoyance brings more trouble. Thankfulness increases one's pleasure.

“There was a woman who used to be teased by boys. A learned person told her not to speak for three days. She did so, and she then did not respond to the teasings of the boys, and thus the boys stopped teasing her!”

In the end Hazrat said smiling, “It is better to be teased to invite more troubles.”

The Salik's Real Aim. It should be the *salik's* aim to get absorbed in God to the exclusion of everything else. To roam about and visit the first, the second and the third heavens is a mere nothing, as these are all other than God. Satan got involved with these and got lost. For those who seek pleasure in roaming about in the heavens and are busy with *kashf* and *karamat*, the road to progress is stopped; if they then become vain, there is even the danger that they will be utterly condemned. He who is attached with other than God remains detached from God. And the way to get attached with God is to remain fully absorbed with Him all the time.

Eating Habits. Hazrat said, “To judge how much one should eat, it has to be seen what amount of work he has to do. It matters little whether the quantity taken is large or small. It should be according to the need for the work to be undertaken. If the food taken is not sufficient to cover the work to be done, the quantity should be increased and if the amount eaten is too much when compared with the amount of work to be done, then it must be reduced. Food is just

like fuel, it should be just sufficient to be burnt as required.

There was once a *darwesh* from Kabul in Peshawar who used to consume a whole lamb at a time. There were some persons who used to wonder what kind of *darwesh* he was, as he ate so much! One day, he went to the toilet and, on his return, sent for the doubting persons and asked them to peep in. They found that the excreta was almost nothing. The *darwesh* pointed out to them that he ate only as much as his need for energy required. He could not comfortably undertake his onerous duties if he ate less!

Bewilderment (*Hairat*), Good and Bad. To start with the Prophet used to pray to Allah to “*increase my knowledge*”. Later he used to pray for an increase in his *hairat*. *Hairat* is of two kinds one is laudable and the other is undesirable. The latter is a result of ignorance; for instance when a rustic gets amazed when he looks at the Taj Mahal, his amazement is the result of ignorance. But if a clever engineer looks at it he will be amazed at all its beauties.

Hazrat said, “There was an American engineer visiting a friend of mine, and my friend took him to have a look at the Jamia Mosque. He examined every aspect closely and kept commenting on all the beauties he saw in the building. At the foot of one of the minarets, he lay down flat and looked upwards. He then went to the other minaret and looked at it similarly. He then told us why he had done so. It had appeared to him that the *minars* (minarets) were not exactly vertically placed. He had tried to see the reason for what appeared, at first sight, to be a blemish. He discovered that the reason was that if either *minar* happened to fall, it will not damage any nearby building but the fall will be to the foot of the *minar* only. After sometime, lighting struck one of the *minars* and it was found that the *minar* fell in such a way that it did no harm to any nearby building! The Nawab of Bhopal had the *minars* restored without any difficulty. This is called a laudable amazement or *Hairat-i-Mahmoodah*.”

Habeebullah Lovegrove. Hazrat once related, “There was an Englishman called Lovegrove who was inclined towards spiritualism. He saw Maulana Rumi in his dream one night and was told by him to visit the mosque. He understood the hint and became a Muslim. From then on, Maulana Rumi started to teach Lovegrove and even appeared to him in his worldly form. Lovegrove even sought his permission to photograph him as he used to appear to him. The permission having

been granted, the photograph was taken.

“I had once written an article titled Sufism for the Asiatic Review. Lovegrove happened to see that article. It impressed him very much and led him to write a letter to me thus starting a correspondence with me. He sent me a copy of the photograph too. One day, a friend of mine told me that he had with him a portrait of Maulana Rumi. I asked him to show it to me. On comparing the two I saw that the photograph was very similar to the portrait. One day, Lovegrove met Sir Abdul Qadir (Adviser to the Secretary of State for India) in London and they talked about me. When Sir Abdul Qadir returned to India and met me, he told me that Lovegrove seemed to have a great regard for me. He had shown Sir Abdul Qadir a letter which he took out of his breast pocket and which he cherished greatly.”

Surah *Fatihah* and American Doctors. Dr. Zainul Abidin, a professor in the Delhi Jamia Millia related to Hazrat, “I once visited America when some American Doctors asked me who Sufis were. I, not being too familiar with them said Sufis are those who recite certain verses, the effect being that the patient gets well. I told them that usually *surah Fatihah* is recited or written. They thereupon asked me to recite the *surah* so that they may then film the effects with the help of their special cameras. Those cameras are so designed that they record the effect on the surroundings of whatever happens inside a person. They made me recite the *surah* three or four times and made the recordings. On studying the recordings, they were very surprised. The recordings were similar to the recordings when patients in their sanatorium are subjected to health giving sounds and scenes.”

In this connection Hazrat said, “Whatever a person recites, its effect circulates in the atmosphere. A *salik* should therefore keep to his room, where he undertakes his *ibadat*, a small one and keep it locked so that extraneous effects may not interfere. Or else, he should undertake his acts of worship in a jungle which is generally free of evil influences.”

Blessings of Afflictions. One day when a *murid* complained to him about his fever getting prolonged, Hazrat said, “A day’s fever washes off one’s sins of one year. So what is the use of complaining against God when the benefits of the affliction are so great. Indeed one should be thankful to God for all afflictions. There was a Shaikh who prayed to God saying, ‘O God! While it is Your Grace that a day’s fever

washes off a year's sins, do let me suffer from fever for as many days as is the number of years of my life. One day, he started to run a fever. He kept count of the days and thus knew which day he was going to die!"

❁ 7th Shawwal 1360 AH ❁

28th October 1941 AD

Rigours of the Test of Love and Devotion. During a talk about devotion, Hazrat said, "To love is a very difficult test involving extreme sacrifices. If therefore you take a step towards it, you have to think deep before entry therein. Hazrat Ibrahim was a great lover of God and the tests he had to undergo were of the severest. He was thrown into the fire, he had to separate himself from his wife and children, and was ordered to leave his native land, and sacrifice his beloved son with his own hands and he came through all these tests brilliantly. God desires exclusive devotion. When He saw that Hazrat Ibrahim was inclined towards other than God, He asked for the sacrifice of his son. Similarly He threw Hazrat Ya'qub's favourite son into a well, had him sold as a slave, and had him imprisoned and so separated the son from the doting father. The *auliya* too are made to sacrifice their desires and other loves for sake of love of God, just as is done with the prophets.

"Hazrat Mirza Mazhar Jan-i-Janan had a wife who was extremely bad tempered. He himself was a person of sensitive feelings, so much so that he could not tolerate the least bit of dirt or anything which was out of its environment. Once there was a piece of paper under his prayer mat and this upset him greatly. He said, 'Has the earth shown an elevation or is it that the sky has come down.' The least dust around him made him throw up. One day his wife started to call him names in his absence. The Pathan servant remonstrated but she went for him too. When Hazrat heard the servant he asked him to keep quiet. He then went on to tell his servant, 'God had asked me then if I would marry a girl who had a miserably fierce temper but God liked her. I said that I would do so if God so desired. The result was that I got married to this lady. It is due to my toleration of her fierce temper that I owe all the spiritual wealth which God has given me.' How very sensitive Hazrat was and what a great test he went through, only as a result of his tolerance."

It is Wrong to Test the Saints. Hazrat then said, "Someone wished to test the greatness of three venerable personalities—Mirza Jan-i-Janan, Maulana Fakhr and Shah Waliullah. They were invited to the house and each was seated in separate rooms without being told of the presence of the others. They were made to wait there a long time. At last when the host came back, he went to each of his guests by turns. He went to Shah Waliullah and said, 'I have been very worried at the sickness of my wife and have been all over the town so that I could not arrange for preparation of food. Please take this two-anna bit and fend for yourself.' The Shah took the money and said, 'That is alright. Such things do happen.' He went to Maulana Fakhr and repeated his excuses. He too took the money and said, "It does not matter. My stomach too has not been well and if I had been offered a meal I would not have been able to go hungry in order to give my stomach a rest.' He then went to his third guest with the same excuse and was told, 'In future, you better not play dirty jokes with the *darweshes*.' He too took the money. Now the question is which of them was of higher rank. Shah Waliullah and Maulana Fakhr had already been grounded by such tests but Mirza Sahib came out with flying colours since even while he was of such a sensitive nature, he still bore up under the stress of the offensive joke.

"Hazrat Fakhr had undergone yet another test when a woman invited him to a meal and placed before him a sweet dish in which she had, by mistake, added salt instead of sugar. When the dish was placed before him, he partook of it nonchalantly. When he had left, the woman discovered her mistake and ran after him to apologise. He waived the apology aside and said that it was a matter of no consequence and that such mistakes do occur. Considering the very sensitive nature of Mirza Sahib, it was a great thing for him to take the mistake so well. He, in the earlier case too, could have punished his host for having made him wait for his meal and offering him the money. But he bore up well and it was a test for him of a high order, and he came out successful."

Better to be a Lover or a Beloved? Hazrat related, "At one time, God asked Hazrat *Ghausul Azam* if he would rather be a lover than a beloved. This put him in a fix and he requested for time to consider the question. To be a lover means to undergo all kinds of tests and travails, and it is not possible to ask to be the beloved of God !

"He then roamed around thinking over the problem till he

heard someone say, 'Is that all your saintliness? You could not find an answer to such a question!' He turned round and saw a *faqir* dressed in torn clothes firing an oven. Even so, he was happy to see someone who would advise him in the matter. Of course, he wondered how the man had come to know of his dilemma when the matter had rested between God and himself. When he advanced towards him, the *faqir* told him to stop where he was and asked him to meet him at twelve o'clock the next day when he would give him the correct answer. When he went there the next day he did not find the *faqir* there. He was told that the man was a great criminal and that he had been hanged and thrown to the dogs and scavenger birds on a city dump.

"Considering that *faqirs* do keep their promises, *Ghausul Azam* went to the dump where he saw the pieces of the *faqir's* body coming together and the *faqir* reappeared in his old form. The *faqir* addressed him and said, 'Do you not see now the result of being a lover. The beloved made me fire an oven the whole of my lifetime, had me paraded on a donkey, had me called a criminal, had me abused by all and sundry, had me hanged and torn to pieces and thrown to the carrion animals! Such is the state of being a lover. How would you, with your sensitive nature be able to bear up under such conditions? As for being the beloved that too is a very delicate affair and it is not possible to claim that. Thus, it would be best to leave it to God Himself rather than to make a choice for yourself!' Saying this, the *faqir* lay down and the pieces of his body resumed their scattered form.

"Hazrat *Ghausul Azam* collected all his pieces even though they stank horribly, put them in one cloth and buried them saying that the man had been a great help to him. He also lay down that anyone who wished to approach him should first say his *Fatihah* at the *mazar* of that *faqir* and that the *Fatihah* should be said again on return after visiting him. Such is being a lover!"

Philosophy of Sins. Hazrat said, "The presence of sins is a necessity. Allah's kindness, mercy and beneficence are so widespread that sinfulness is needed to balance it to some extent. This is also the reason behind the appearance of bad manners and unseemly behaviour at the *mazar* of Hazrat Gharib Nawaz."

He said, "The universe is full of beauty, and sinfulness is a blot which enhances the brightness of beauty."

Fate is Unchangeable Except through Prayer. Hazrat related, “I had fallen so ill that my family had twice given up hope of my recovery. I fell so heavily down the stairs due to a severe headache, that I fell all the way and hit my head against the window and lost consciousness. Abdul Qayyum, who was then present, lifted me and took me upstairs. However, I neither broke my head nor hurt myself in any way. Even my glasses which had fallen off during the fall were found undamaged. It seemed as if someone had taken me in his lap as soon as I started to fall and made me unconscious to avoid my feeling a shock. This was a showing of God’s mercy to say that there was no need to fear even an ordinary cold when there was a Being present who could save me from a nasty fall unhurt.

“I know that there is a time fixed for death and that it cannot be shifted the least bit. According to Hadith, fate can be changed only through prayer and not through any worldly contrivance. When the saints seek worldly remedies it is not through a desire to avoid death but it is a showing of the efficacy put by God in roots and herbs. That is why it is laid down in Hadith that people should seek treatment.”

He said, “A *mu'min's* prayer is never rejected. God is too kind to reject any prayer. But there are three ways in which that happens:

1. The prayer is granted as soon as it is asked.
2. The prayer is such that God knows it to be not in the best interests of the man. In that case, the man is given something else in exchange, which is beneficial to him.
3. The prayer is granted in the Hereafter so bountifully that other persons would wish that their prayers too were rejected in this world and granted in the Hereafter.”

Lack of Wisdom. At the time of the holding of the session of the ALL INDIA MUSLIM LEAGUE session in Delhi, Hazrat said, “The world seems to have become a vast lunatic asylum! The English and the

Hindus have lost the capacity to think properly. God is the Light of the worlds and wisdom too is such a Light. The more these people run away from God the less this *Noor* (Light) comes to them. Nearness to God increases wisdom.”

Need for Food. On one occasion, Hazrat said, “The doctor has told me not to take rice and potatoes, my favourite dishes! Thus, God has taken away these things from me which I liked. A few of our friends have gone out to take a walk so that it may help in their digesting their food. They take so much food that they need exercise to digest it. Man’s soul needs only a little bit of food for its requirements. Whatever more is taken, is but a cause of trouble.”

Minority Rule. “Rule is always by a minority and there is no majority rule anywhere in the world. The British are in a minority and they rule over us; when the Muslims ruled India they were in a minority; Muhammad bin Qasim had only a few men with him and he ruled here. The lion is only one in the jungle whereas there are any number of other animals there but he does rule over them all. The Universe too is ruled by Allah who is irreducible.

“We shall not be satisfied by securing a Pakistan; we must rule over the whole of India. There can be no compromise; these others may accept us or not; they may live as our slaves or become our brothers (in faith). There can be no compromise between Islam and *kufr*. Compromise is another name of hypocrisy.” When asked what the Muslims should do, Hazrat said, “The Muslims need a spirit of sacrifice and a firm *iman* all the time.” After that the talk turned to the Hindu-Muslim riots of Ajmer (1924).

Hindu-Muslim Riots in Ajmer. Hazrat said, “In this incident, though the Muslims were in a minority and unarmed, still they fought with firewood in their hands and with such courage and determination that they killed the aggressive Hindus in their hordes. When the police failed to quell the rioting, the army was called in and they aimed their machine guns at the door of the *dargah* within which many Muslims had collected. Their officer ordered his men to open fire. People saw a white bearded *buzurg* waving with a handkerchief in each of his hands and they saw the bullets hitting only the wall on both sides of the door thus missing those within. The army officer also saw this happening. When the army retreated, the Muslims threw stones and

brickbats at them. Then too the venerable person was seen and he was saying, 'Go away! Go away!' He was seen pushing the officer into a safe route. When the city settled down, that officer went to the *dargah* in search of the person who had saved his life but people told him that he was not to be seen any longer and that he was the person who was buried in the *mazar*!

"He was also told that this kind of appearance did take place in the *dargah* whenever needed. The officer heard this and was most impressed. He related all this during his evidence in court, the record of which is still available in the Chief Commissioner's office."

The Stage of *Fana-fi-Shaikh*. Someone asked Hazrat Maulana Waris Hasan about the difference between *fana-fi-shaikh*, *fana-fi-rasul* and *fana-fi-Allah*. He replied, "Losing one's self in the *shaikh* is also the same as losing one's self in the Prophet and in Allah, as the *shaikh* is already merged (*fana*) with the Prophet and Allah, any one merging (*fana*) in him automatically merges (*fana*) with the Prophet and with Allah. If a glassful of water is thrown into the sea, it merges with only a part of the sea but it is said to have lost itself in the sea. Similarly, it is enough if a person loses himself in a part of the whole, since that part is already lost in the whole."

Blessings of Afflictions. A *murid* said, "In trouble I feel a certain sense of happiness in myself and a sense of having pleased Allah." Hazrat remarked that it was due to the 'opening of the heart'. The *murid* then added, "It is also a cause of fear lest it become a challenge and presage tests." Hazrat said, "When troubles make one feel thankful and happy, then the trouble should be taken to be as from Allah. One should not then blame one's self. It is Allah who gives the troubles and also the thankfulness and the happiness at the troubles."

● 11th of Ramadhan, 1362 AH ●

12th September 1943 AD

When Hazrat came out at 2 o'clock as usual, he asked us if we had seen the day's DAWN newspaper, "Conditions have changed since the fall of Rome. These English rely on their diplomacy and it is therefore certain that they will also fall by diplomacy. It is customary that a past master of an art dies by that very art! A lion hunter is killed by a lion,

a snake trapper becomes a victim of snake bite. These people are past masters of diplomacy and when their armies could not do the needful, they brought their diplomacy into play and they are proud of this fact. It is probably that they will meet their end too through diplomacy. They will, in their vanity, do something as a matter of diplomacy which will destroy them.”

Blessings of the Writings of the Auliya. After this, he started to instruct us in the books of Imam Ghazali, namely, *TIB-I-ROOHANI* and *TIB-I-JISMANI* and when Shahidullah Sahib mentioned that those books should be read two or three times, he said that they should be read ten times and that every time they are read, newer meanings become clear just as, when the Qur'an is recited a number of times, each time new meanings are seen. The reason is that a *mard-i-kamil* (Perfect Man) is the *khalifah* (vicegerent) of Allah and so his writings too have that speciality. There was a person who was aware of the twenty-three stages achieved by Hazrat Bayazid Bistami but could not get at the twenty-fourth. One day he did the *wudhu* and then took up reading of the book *TAZKIRATUL AULIYA* of Shaikh Fariduddin Attar. At once, the twenty fourth stage too became clear to him. He was told that as he had respected the book of the *auliya*, therefore he was presented with that knowledge. Hazrat said that there are other similar books too.

MATHNAVI GULSHAN-I-RAZ. Hazrat related, “This *Mathnavi* was written by a *wali-Allah*; it is a small book and its commentary has been written by another, even greater, *wali-Allah*. I got hold of a copy of this book with great difficulty and presented it to Maulana Sahib and found another copy for my own use. I said that Haji Abdul Haq had obtained a copy of *GHONIATUL-TALIBEN*.

“Haji Sahib said that it was not a good translation in which the verses and Hadith too had been translated. Hazrat said that, in Punjab too, books are translated in which, in order to make the matter easy and understandable, they twist the meanings. Ibn-i-Jauze wrote a book called *TABLIS-I-IBLIS* in which he ran down and criticised all the *silsilas* and even Hazrat Ghausul-Azam. He himself was a contemporary of the Ghausul Azam. One night he saw a dream in which the Prophet ordered someone to beat him with lashes. When he woke up the marks of lashes were on his body and he also felt the pain of the lashes. He at once sought Allah's pardon and immediately went to

Hazrat Ghausul Azam and became a *murid*. He then wrote a number of books in support of *tasawwuf*. He became a great Sufi and *wali-Allah*. But now that book (*TABLIS-I-IBLIS*) has been translated in the Punjab and non-conformists (*Wahabis*) use it in refutation of what the Sufis say. No one points out that the writer had changed his views and wrote a number of other books contrary to what he had said in that book *TABLIS-I-IBLIS*.”

Translation of Qur'an Without its Text. After that Hazrat said, “These days the meaning of Qur'an is being written without the Arabic text. This is a great mistake. A translation without the text is harmful. Allah has taken upon Himself to protect the Arabic text of Qur'an, and, to date, there has been not the slightest change in it. The changes in the Torah and the Bible have taken place due to publishing of these books in translations without the texts. The real thing is the text. Recitation of the actual text carries ten *nekis* (rewards) but the translation carries none.

“Some people write the text on one page and the translation on another. This too is dangerous. The translation should be line by line. If the translation is placed separate from the text, it becomes difficult to compare it with the text. Moreover translations these days are not correct as the translators change the meaning of the text greatly and they use words which carry completely different connotations.”

Etiquettes of Visiting the Auliya. Hazrat used to say that none should approach the *auliya* without permission having been secured first. When an officer cannot be approached without prior permission, how may a person go to an *auliya* without permission? Once a *buzurg* was seated in his usual place and a guard was posted to ensure that no one approached him without permission. There came a person who was stopped and then allowed after permission was given for his entry. When he met the shaikh, he said, “There should not be a *darban* posted to check entry before a *darwesh*.” The Shaikh at once replied, “There should be such a check in order that a dog of the world may not come in.”

● 13th Ramadhan 1362 AH ●

14th September 1943 AD

This afternoon, after lessons in *TIB-I-ROHANI* and *TIB-I-JISMANI*, Hazrat asked Shahidullah Sahib if he had understood what was being

taught in Urdu and Shahidullah Sahib said that he had done so to some extent only. (Since being an Englishman he was still learning Urdu).

Hazrat said, "A person who dives in a river is in contact with water only to the extent that the water is in contact with his body. If he desires contact with more water, he should dive in a few more places in the river, when more and more of the river water will come into contact with his body without the river being any the less in extent."

Easier to be a *Faqir* than a *Shaikh*. "If you are a *faqir*, you may eat or not, you may roam about anywhere in the jungle or in a city, and you may seek a quarrel with Allah if you so wish. A shaikh, on the contrary, has to keep a number of things in mind. The most difficult aspect of his work is the cleansing of the hearts of his *murids*. He has to come down to be able to do that. To keep coming down thus takes a toll on his energies. And, he has to keep himself just above the stage at which his *murid* may happen to be. That is just like a tall person who has to stoop low in order to take up a child in his lap. Or, it may be compared with journey between the drawing room on one side and the toilet or the kitchen on the other!"

The Effect of Music. Hazrat related, "There came a number of prostitutes to a house and the host desired them to sing all together. When they did so, the tent caught fire. Similarly, a tent had caught fire once in Kaliyar Sharif when I was there."

"During the time when I was still in the midst of my course of training, I used to feel the need for music more intensively than hunger. One night I asked my host for a music session. He said that the *Rajah's* musicians could be approached in their own house as the *Rajah* did not like their singing outside for anyone. We went there, woke up the musicians and asked them to sing for us according to their own perfected art. They then started on a classical tune and they sang very well. We told them not to let their art end with them but to pass it on to others."

"They said, 'In the old days, the musicians used to be well fed and looked after so that they could afford to learn to perfection. On one note only they could spend a full seven years. If they ran into a lion and sang to him the lion would run away and if they sang at a well the water would come up without the use of rope and bucket.'"

Hazrat continued, "That was a question of concentration as, otherwise, Allah is present everywhere. The same applies to dancing. As soon as Allah said '*Kun*' ('Be') the universe went into a dance. If you were to stand away from the universe and observe it from there, you would see it dancing. Dance is the beauty of movement as music is the beauty of voice, and poetry is the beauty of words. Allah is Himself 'Beautiful' and He loves beauty. The *arif* (gnostic) goes into a dance and ecstasy while the dry *moulvi* burns in his own fire at seeing anything.

"Akbar Allahabadi has said, 'O Philosopher; you see the universe as I too see it. The difference is that you look and think and I look and go into a dance in ecstasy.'

"India has always been a centre of spiritualism. Hazrat Adam descended in Ceylon; that is why the shrubs there are scented, the scents having been brought from heaven."

The Meaning of *Raheem*. The Sufis define *Raheem* as follows: If something is begged from an ordinary person, the person will feel a constraint; if it is asked for from a generous hearted person, he may not feel constrained and may feel happy about being asked. But if a person feels unhappy if he is not asked, then he will be called *Raheem*.

Service of Humanity. One should keep in mind the need to be of service to humanity in the affairs of the world. For instance if there is a profession with less work and more pay and there is another with less pay and more service of humanity involved, the latter should be preferred. A doctor's calling is preferable in this respect. The Muslim's aim should be to be of service to humanity and not to seek personal preferment. A poet says:

'*Tasawwuf* is nothing except service to mankind,
It is neither a prayer mat, nor *tashbih* (rosary), nor
cloak.'

Recognition of Status. Hazrat said, "There was once a *mast* ('intoxicated') elephant in the street. The *mahawat* shouted out to people to avoid the elephant as it was in that condition. The *chela* (*murid*) of a *guru* saw the elephant and did not heed the *mahawat's* warning saying, 'There is nothing but God!', and tried to pass by the side of the elephant and, as a result, was pulled up by the elephant and was

trodden under its feet.

“When the matter was reported to the *guru*, he abused his *chela* and said that his end was justified as he had not heeded the warning of the *mahawat* who was the manifestation of God’s Attribute of *al-Hadi*, the Guide, and fell prey to His Attribute of *al-Mudhil*, the Destroyer.

“Everything has its own place. The *mahawat* was the saviour. The elephant was the killer. A Sufi has to take notice of both the attributes of God. There is a verse which goes:

“‘Unless you become *kafir*,
You cannot taste the sweetness of *iman*.’

“It means in the realm of reality (*haqiqat*) Being is one, i.e. God’s Being. But *iman* (faith) means you have to descend to the stage of *Baqa-bi-Allah* to distinguish good from evil of the realm of multiplicity. Maulana Jami has rightly said:

‘Everything in the realm of multiplicity is to be taken as such; if you do not do so, you are a heretic.’

“There was an elder who told people that God was in everything. They brought some excreta to him and told him that if that was so, he should eat the excreta. He agreed and turning himself into a pig, he ate up the excreta with relish! He then came back into his own form. And he said, ‘Every animal has its own food and the pig enjoys excreta. Similarly, everything has its own place different from that of others. Thus, things should be looked at from their angle.’ ”

Knowledge of the Unknown (*Ghaib*). Hazrat said once, that the elders and venerable persons sometimes say strange things. Once, when a question was mooted about the Prophet’s knowledge of the unknown, Maulana Ashraf Ali Thanwi said, “The knowledge which you call the knowledge of the unknown is not with God even. The art means that you know that which is hidden. And, there is nothing which is hidden from God.”

Hazrat said, “Those who tell us about things of the future also say so on the basis of that which is in the *Loh-i-Mahfuz*. That, therefore, is knowledge of the seen, not of the unseen. There was a girl in London who used to say correctly where a lost thing was to be

found. There was someone who came to London to attend the Round Table Conference, and lost some of his papers. He queried that girl. She told him that the papers were hidden under his clothes in a certain box in a certain room. When he returned to India the first thing he did was to go and search for the papers as directed by that girl and he found the papers as predicted by her. That man said to me, 'See, even a *mushryk* girl has knowledge of the unknown!' I replied, 'That was certainly not a knowledge of the unknown! She had actually seen with inner eyes what was where.' Some people quote the Qur'anic verse"

'God alone has the knowledge of ghaib (hidden) and none else.'

"They do not interpret it correctly. What it means is that it is not possible for the limited brain of man to know the unlimitedness of Divine Essence (*zat*) and Attributes (*sifat*). When you are able to see a little of angels and spirits with your spiritual eyes, it is no contradiction of the above quoted verse of Qur'an."

Tolerance of Qawwali. Hazrat related, "Once Maulana Ashraf Ali of Deoband was travelling by train and a party of *qawwals* belonging to his pir-brother Maulana Muhammad Hussain was also in the same train. Seeing him, they were reminded of Hazrat Maulana Muhammad Husain which saddened them and they asked if he would like to hear something which his *pir bhai* used to hear from them. On his agreeing to do so, they sang to him as a result of which he felt most tearful and restless. He then said, 'This is just the reason why my Shaikh had told me not to listen to such things as I do not have the forbearance for them.' (And not because *sama'* was banned in *shariah*.)"

***Sama'* is Not Haram in Any Silsila.** I then asked Hazrat how it is that some other *silsilas* consider *sama'* to be *haram*. He replied, "*Sama'* is not considered *haram* in any *silsila*. They are all agreed about it. Only the exoteric (outwardly) *ulama* differ in the matter. The *imam* of the *Naqshbandi Silsila*, Hazrat Khwajah Bahauddin used to say that he neither denied it nor did he indulge in it. The reason for the Naqshbandis not listening to *sama'* is that, in their circle, everything is done silently, and they reach various spiritual stages in silence. They

take their cue from Hazrat Abu Bakr who was a quiet person by nature. His followers therefore do not thrive in unquiet circumstances. On the contrary, the *Chishtis* are known for plenty of love, emotion, music and poetry and they listen to *qawwali* with gusto and they also dance in ecstasies. Once someone asked Mirza Mazhar Jani-Janan about the difference between the two circles and he said, 'The Naqshbandis are like opium takers and their intoxication is that of opium — silent and quiet — while the intoxication of the *Chishtis* is like that of wine-takers; they become active and boisterous.'

"This is what the people of *silsila Naqshbandiyah* think of *sama*'. They do not say it is *haram*."

Hazrat Ghausul Azam and Sama'. Hazrat said, "As far as the *Qadriyah Silsila* is concerned, Hazrat Ghausul Azam has penned a whole chapter on virtues of *sama*' in his book, *GHUNLATUL-TALIBEEN*. Imam Ahmed Ghazali, the brother of Imam Ghazali wrote, in a pamphlet, '*Sama*' was one of the activities of the Prophet. Whoever condemns *sama*' as *haram*, he calls an activity of the Prophet as *haram* and would thus be a *kafir* as universally held.' "

Imam Abu Hanifah and Sama'. There lived a singer in the neighbourhood of Imam Abu Hanifah, called Abdullah, who used to sing in the later part of the night but he always sang just the one verse which said that, 'There is none in the world for anyone.' One day, the Imam did not hear him sing and wanted to know what had happened. He was told that the singer had been arrested and put behind bars. The Imam went to the jail and asked the jailor to release him. The jailor had such high regard for the Imam that he released all those prisoners with the name of Abdullah! After his release, the singer went to pay his respects to the Imam who asked him, 'Are you justified in singing that none cared for anyone else.' The singer asked him if he should come to his house and sing for him. The Imam told him to continue to sing in his own house. It is because of this incident that the Hanafis consider music from a neighbour's house to be permissible.

Imam Ahmad bin Hambal and Sama'. Hazrat related, "Imam Ahmad bin Hambal had a son who was very fond of listening music. Once a great musician arrived in the town; he was a *sitarist* and used to play during the later part of the night. He greatly desired to hear the

musician but he could not go out of the house at night as his father had told him not to, nor could he invite the musician home, as then his father would be at home!

“However, in desperation, he did ask the musician home surreptitiously, took him to the terrace, shut the door and asked the musician to play as quietly as possible. In due course, the musician went into an abandon and the host too started to sing. There was then quite a great singing. After sometime, the son suddenly realised that they may be disturbing the Imam. When he peeped downwards, he saw the Imam dancing! With the stoppage of the music, the Imam asked him to continue! The son wondered and asked his father if he did not prohibit songs. The Imam said that he did not disapprove of such music. Hazrat then told us that at one time Hazrat Umar too had gone into an ecstasy while listening to music.”

● 14th Ramadhan, 1362 AH ●

15th September 1943 AD

Mujahidah – Past and Present. This day in the afternoon, Hazrat was reading the biography of Maulana Fakhr when he said, “You must be unhappy at being born in these days when in the good old days, there were a number of shaikhs; in addition, spiritualism and spiritual knowledge were to be had everywhere. But you may not appreciate that in those days the *mujahidah* too used to be very strenuous.

“One Abdullah, went to Maulana Fakhr to seek to become his *murid* along with some others too. Maulana sent word to the kitchen that these persons were not to be given any food to eat. After two or three days of starvation, the others went away but Abdullah remained, and was in a state of starvation. On the fifth day, someone sent some food for the Shaikh who sent for Abdullah and distributed the food among others without letting Abdullah have any. The shaikh was very fond of melons and he ate the melons, threw the skins out and told Abdullah to throw the skins further out lest someone slip on them. Abdullah had hoped in his heart that he would get up at night and scrape some flesh from the melon skins! But he then made up his mind to follow the shaikh’s orders strictly and not to eat anything without his express permission, even though he may die of starvation in the process. Seven days later, the shaikh sent for him and made him eat with him, and made him a member of his *silsila* and later also granted

him the status of a *khalifah*. How can you people bear up under such conditions? For you, the present conditions are the best. People nowadays are weak, less courageous and less of age and, for this reason, the *mujahidah* given to them is not so strict.

“Shah Abdul Haq of Radulewi had a *murid* called Bakhtiar. He was once told to dig a well. He at once rose and proceeded to carry out the Shaikh’s orders. When he finished digging, he informed the Shaikh who then told him to fill the digging up. The *murid* started doing exactly that at once without questioning the wisdom of the orders. In the process, the *murid* completed his training and was also granted the *khilafat*.

“The crux of the matter is concentration. The *murid* concentrated on the work allotted to him so that the shaikh could then concentrate on his spiritual training while he did so; both concentrating on the work in hand.

“A person went to Hazrat Nizamuddin Balkhi and became his *murid*. He was given the duty of drawing water. He kept on doing so and did not have to do any other work. After sometime, he was sent away and was told that his training was complete. He was surprised thinking that all that effort had gone to waste without his achieving anything; but he did go away. At every stage of his journey home, one part of his training was seen to have been completed till he reached home and felt that he was really trained fully. This too was a matter of concentration. He was made to concentrate on doing one kind of work. When he concentrated his energies thus, the shaikh too concentrated on him and the training became completed.”

Maulana Fakhr and His *Khalifahs*. There were a number of *khalifahs* of Maulana Fakhr. Khwajah Noor Muhammad Maharwi was one such in Bahawalpur area where Islam was spread in Punjab due to his efforts. Similarly, Islam spread in Jaipur due to the efforts of another *khalifah*, Maulana Ziauddin. At that time there were very few Muslims there and furthermore, they were not permitted to say the *azan* as it was considered that through *azan* the faith of the Hindus would become weak. Maulana Ziauddin went into the town, stopped in one place and said the *azan* after which he said his *namaz* all alone. He continued like this and the matter was reported to the *Rajah* who however told the people to leave him alone. It so happened that the *Rani* became possessed by a spirit and the *pandits* told the *Rajah* that this was a good opportunity to test Maulana. The *Rajah* said that he

would take the *Rani* to Maulana even though his people asked him to send for Maulana instead. The *Rani* was taken to the house of Maulana who then said the *azan* in her ear and she immediately recovered. The *Rajah* was greatly impressed and started to visit Maulana every now and then. One day, after visiting Maulana, he stood up to go to the *Devi*. The Maulana asked him to stay some more time till he did his *wudhu*. The *Rajah* saw that, while Maulana did his *wudhu*, the *Devi* herself brought the water for him and assisted Maulana in making his *wudhu*. After he did his *wudhu*, the *Devi* sat down awaiting the completion of Maulana's *namaz*. Maulana then asked the *Rajah* if he had seen his *Devi*! It is thus that Islam was spread by these saints.

Hazrat then told us about Maulana Shamsuddin, another *khalifah* of Maulana Fakhr. He used to live in a village just outside Ajmer. He would not stay in Ajmer lest he be without *wudhu* at some time. He had willed that he be buried inside the *dargah*. When he died, there was an epidemic of plague in the outskirts of Ajmer and so, entry of dead bodies into the town was prohibited. When they took his body for burial inside the *dargah*, the entry of the procession was not allowed. His *murids* tried to gain entry and the matter took a serious turn. When that happened, the dead body came alive and said, "Why friends! Would you also not allow living persons to come in?" When people saw that it was not a dead body that was sought to be taken in, they allowed them to proceed. Maulana again lay down and became the dead body that he was! He was thus buried inside the *dargah* as he had wished.

❁ 21st Ramadhan, 1362 AH ❁

22nd September 1943 AD

Belief (Yaqin). Hazrat said that sincere belief is a must, and that all exercises are aimed at securing this belief. Someone asked Bayazid Bistami what *mujahidahs* he had undertaken during the thirty years practice. He said that his ordinary *mujahidah* would not be believed and his higher *mujahidahs* were such that one would not bear hearing them.

One instance of his ordinary *mujahidah* was cited by him as follows: One day his 'inner self' (*nafs*) desired *pulao*. He resisted the desire but when it became intolerable, he told his inner self that he would fulfil the desire provided the self did not ask for any other desire.

When the self agreed, he had *pulao* prepared and told the self to eat as much as it desired. When the *pulao* was eaten to the fill of the self, it asked for a glass of water! This, however, was a violation of the agreement and was therefore denied. As a result he did not take water for one full year. After that he gained a firm belief in the Qur'anic verse which says: "*God is nearer to man than his jugular vein.*"

He said that if he had gained this firm belief earlier, he would not have had to do his *mujahidah* over thirty years! Hazrat then said, "Divine knowledge is gained in proportion to belief (*yaqin*) and its strength. He who believes in '*Nahno Aqrabu*' ('I am near'), he gains his aim at once. Meditation for the sake of nearness to Allah must be proceeded by full belief. My Maulana Sahib once proceeded for *hajj* with only a staff, a sheet and a string of prayer beads (*tasbeeh*) and said, 'The amount of comfort I had that time was never again had by me.'"

Meaning of Youm. "*Kullo youmin howa fi shan,*" Hazrat said, "In this verse *youm* means 'a showing'. The verse means that there is a different beauty in each of Allah's epiphanies. The day (*youm*) too, after all is a minor showing of the brightness of the sun!

Zakat in Shariah and in Tariqah. According to the *shariah* the rate of *zakat* is a rupee for every forty rupees. In *tariqah*, however, this rate is forty-one rupees for every forty rupees. The extra rupee is by way of fine for having accumulated the forty rupees!

● 22nd Ramadhan 1362 AH ●

23rd August 1943 AD

Relating a False Dream. Hazrat Umar has said, "A dream amounts to talking with God. If a person relates a false dream he alleges a falsehood to God."

Hazrat said, "God keeps in touch with his creatures either through dreams or through some other person. One should have no doubts about it. God is, after all, nearer to man than his jugular vein (main artery). If you seek an answer, question God. One must not run after astrologers, palmists etc. One should insist on an answer from God and should not let his attention be diverted from that request whatever happens. If the *salik* shows such perseverance, the curtain rises for him.

“The Sufis believe that there is suspension in God’s *zat* and *sifat*. Conversation (*kalam*) too is an attribute (*sifat*) of God, which is ever continuing. All that is needed is a full concentration and there should be no doubt about there being a curtain in between, which will not be raised. One should sit there with a determination; the curtain will rise by itself. Allah says that He deals with every man in accordance with the nature and strength of his belief in Him.

Twenty-fourth Night of Ramadhan. Hazrat said, “Tomorrow is the twenty fourth night of Ramadhan. There are two *surahs* which should be recited continuously after *tarawih* till you fall asleep. These *surahs* are: *Surah al-Falaq* and *Surah an-Nas*. This has an effect right through the year and protects against wild animals, being possessed, and magic and also against doubts and suspicions. There is a peculiar significance in the number ‘twenty-four’. The Prophet spent thirteen years in Makkah and eleven in Madinah after his prophethood, so there is special significance in number twenty-four (thirteen plus eleven).”

Qiaafah (Palmistry), Astrology and Jafar (Science of Numbers). Hazrat said, “When calamity strikes, it lasts for six or twelve years and, according to palmistry seven years. The present practitioners of these arts are not up to date in their knowledge. All arts and sciences emanated from the prophets. Hazrat Idris got it through *kashf* and others got it from him. After the ‘splitting of the moon’ event during the time of the Holy Prophet, the solar system has undergone a change so that the arts based on them have become obsolete and defective.

“But these people now are not aware of that. As time passes, this divergence keeps becoming greater just as if you draw two divergent straight lines from the same point, the distance between them increases as you take them further. The Imams of the Prophet’s family were well-aware of the science of astrology as it had come to Imam Jafar Sadiq through *kashf*. An astrologer went to Imam Jafar and discussed his knowledge of astrology with him. The Imam told him that it was all wrong and then asked him to shut his eyes. When he did so, he saw the science in its true form. But the man left off astrology as it had no significance with the friends of God except that of a child’s play! The art of *Jafar* too was with Imam Jafar and it has taken its name after him. My Maulana Sahib’s nephew Syed Hashim is quite an expert at it; he taught it to Hakeem Sahib too.”

“There is a story of how the questions of an examination paper were

guessed through this art. The principle for it is that the numbers fixed for the alphabets are added and then an answer is found through permutations and combinations to fit that total. There are other rules too in the matter. People have become *kafirs* through the science of astrology as they assume that the stars command destiny. The stars are, in reality, like pens wielded by a hand behind which there is a 'Brain'. If the pen is thought to have full powers, that amounts to heresy."

❁ 24th Ramadhan 1362 AH ❁

25th September 1943 AD

The Grace Involved in Sleep. Hazrat said, "If you recite the *Surahs Falaq* and *Nas* and go to sleep, your exercise will be completed. For the *Salik*, it is as necessary to sleep as it is to keep awake as there is a revelation of such matters during sleep which are not to be discovered while awake. Hazrat Muhyiddin Ibni Arabi writes: 'The Prophet used to carry out *riadhat* more than any one else. He used to say two long *nafils* and slept the same length of time before waking up and saying the *nafils* over again.' It may be easy to keep awake nights but it is very difficult to sleep after two *nafils*, to wake up and again say the *nafils*. Ibn-i-Arabi said that he derived great benefit from following this *sunnah*. The benefit of sleep takes its effect on waking. Therefore, it is best to go to sleep while doing an exercise as then the soul keeps doing it during sleep as well."

Love of the Holy Prophet. On one occasion, Hazrat said, "Hazrat Suhaib was a Companion of the Prophet. He was a Roman and when he came to Makkah, he was a slave but later he took to trade and became a very wealthy person. It is he for whom the couplet was said:

'Hasan from Basrah, Bilal from Ethiopia and, Suhaib from Rome;

How is it then that the dust of Makkah raised a person like Abu Jahal?'

"When Hazrat Suhaib migrated from Makkah to Madinah, the Makkans stopped all his goods and let him go. He made no objection as it was the love of the Prophet that took him to Madinah.

"Such persons used to love the Prophet more than they loved

their children, their wealth and their parents. One day the Prophet told Hazrat Umar that he would not be a *mu'min* until he loved him (i.e. the Prophet) more than all these. Hazrat Umar said that he did not then find himself so qualified. The Prophet replied, 'Don't you?' Hazrat Umar then said, 'I find it now, that I love you more than anything else.' It was the gaze of the Holy Prophet that converted Hazrat Umar to that state."

One day Hazrat said during a lesson about a book of Hazrat Imam Ghazali, "The Grades of Being and other Realities become known by *kashf*. By reading books one only comes to know the words to describe that which becomes known through *kashf*, and it becomes easy to understand various conditions and states.

Hazrat Umar's Love for the Holy Prophet. During a talk about matters of the *khilafat*, Hazrat said, "Hazrat Umar, at the time of the demise of the Prophet, went about with a naked sword in his hand saying, 'I shall cut into pieces anyone who says that the Prophet is no more.'

"The reason for such behaviour on his part was that he loved the Prophet so much that his ears could not bear to hear of the death of the Prophet!"

God and Man. Hazrat said, "There are two ends to a rope. The end in the hands of man may have a number of 'defects' which at the other end with God may be of good attributes. For instance, vanity and a sense of greatness are serious defects with man; but the same are great attributes with God."

Absolute Noor. "When the sun is covered by clouds one can look at it. In the same way, God can be viewed in the shadow available from the body and personality of the Holy Prophet. Without the shadow of the Prophet the light of Absolute Essence of God is not possible to be viewed."

Need for Rest in *Suluk*. Hazrat said, "It is a night of rest before the twenty-seventh and the twenty-ninth nights of Ramadhan and the *salik* should avail of this period of rest. That ensures that whatever is gained earlier will get absorbed and there will be place for the acquisition of more. Otherwise, there will be a spiritual indigestion. The *salik* must continue to crave for more and for that, periods of rest are essential."

Khawaja Sahib's Grace. Hazrat said, "There are several aspects of the human soul with different requirements. When a person feels thirsty, he needs water to drink and when his body requires sugar he feels the urge to take something sweet. Similar is the case with man's *ruh* (spirit). If you feel spiritual thirst, there is the *mazar* of the Khawaja where you can quench it. It is a source of all kinds of satisfaction. He knows what each person present there needs and then fulfils his needs. This is the advantage of visiting his *mazar*. If you cannot go there you can do his *muraqabah* wherever you are.

"Sometime he directs that person to the relevant place. Some are sent to Hazrat Nizamuddin and some to the *mazar* of Sabir Sahib. Attendance at the Khawaja's *mazar* is necessary for such directions. It is necessary to remain in contact with the *mashaikh* of the *silsila*. Companions of the holy Prophet are superior to everyone because they were blessed with the Prophet's company. Contact with the Companions was needed as they had been in contact with the Prophet and contact with the next generation (*tabi'in*) was needed as they had been in contact with the Companions and so on. If such contacts were not needed, it was easy for God to have sent down a colourful and decorated Qur'an to the *haram* so that people could benefit from it directly. But God sent the prophets in the form of human beings; and when the *kafirs* asked why angels were not deputed for the purpose, God said, that too would have been done in the shape and form of human beings!"

Doctor Abdul Aziz. One day Hazrat related the following story, "Once a very wealthy Hindu family of Hazara district went to attend the *mela* at Pushkar (near Ajmer). They had a young son with them. When they reached Ajmer, they went out for sightseeing. The son also wished to go with them to the *dargah* of Hazrat Khawaja Muinuddin, but the parents would not take him with them. The boy slept crying and, in his dream, he saw the Khawaja who said to him that he had come to him as the parents would not take him along to the *dargah*. The Khawaja said that the parents would return after seeing the outward sights only, 'but I myself have come to see you.'

"After quite some time, when the boy had grown up and joined college, there lived a Major in the British army in Peshawar who had a pretty daughter with whom the boy fell in love. They started to meet and correspond and it happened that the Major found out about

them. On being questioned, each admitted love for the other. The Major told his daughter that she was still not of age and that she could do as she pleased after two years on attaining the age of maturity and that till then, as her guardian, he would not allow them to get married. Till then they were told not even to correspond with one another. The girl was sent away to England.

“The boy, after two years, forced his father to send him to England for his medical education. In the meantime, the Major too retired from service and went and settled in England. The boy searched for them and, at last found where they lived. The two resumed correspondence and met but the father would not agree to their marriage and the girl did not want to get married without her father’s consent. At last, she pretended to fall ill and the two persuaded the doctor to diagnose an early stage of tuberculosis, and to say that she must not be thwarted in her wishes. The father then asked the boy to become a Christian after which the two were married and started to live happily.

“When the boy’s parents learnt that he had become a Christian, they stopped their remittances and poverty overtook the couple who had also produced children by then. Meanwhile, the boy dreamt of the personality he had dreamt of in Ajmer, who told him to go to him at once. The boy did not heed the message and ultimately the personality told him that he would fall on very bad days if he did not comply. The boy still did not pay any heed.

“After that his children fell ill and died one after another and his wife too died. He also fell ill and despite all care he did not recover and the physicians told him to go back to India if he wished to get rid of his ailment. Thereupon he went back and started to work for a Christian mission in Amritsar. One day, in a mixed gathering, the Christians pointed out to the Hindus that if their religion was not of the best the boy would not have embraced Christianity! When asked for the reason of conversion, he could not give a reply but the incident made him think about religion, and he started to study comparative religion.

“One night he was told in a dream to study the English translation of the Qur’an which he then started to do and he became a Muslim. In due course, he happened to visit Ajmer. When he went inside the *dargah*, he involuntarily started to weep and cry. The next day again the same thing happened and also the day after that. He thereupon resigned his job and started to live in a *hujra* of the *dargah*, after giving away all that he had. He dreamt of a venerable person who

took him to higher stages where he was given a number of gifts. When he returned from his journey the first venerable person took all those gifts away saying that those would be returned to him when he was found capable of handling them and he then gave him the instruments needed by a physician. He woke up and went into his *hujra* where he remained hungry and thirsty for forty days and nights.

“The *mutawalli* of the *dargah* was instructed in a dream to look after him, to give him the instruments of his trade and to tell him to start practice in a certain house in Ajmer. The *mutawalli* did as directed and the man started to set up his practice. After sometime, he again dreamt that he could not progress without the help of a shaikh and thus, he was directed to go to a certain tree in the *dargah* where he would meet the shaikh allotted to him. He did so and found there the same gentleman who had earlier guided him in the dream; he immediately became his *murid*.”

After that, Hazrat said, “Such was the story of Dr. Abdul Aziz. Those were the good old days when I used to talk to Abdul Aziz and to Moulvi Abid Husain; both have now passed away. We used to discuss all matters of *tasawwuf*, and whenever one of us had a *kashf*, we would discuss that among ourselves and argue over each other’s opinions—and Hazrat Sabir Sahib and Mahbub-i-Illahi used to settle our differences. Later there remained hardly any matters in which we differed.”

❁ 1st Shawwal 1362 AH ❁

1st October 1943 AD

Sitting High at the *Dargah*. Hazrat said, “During *urs* whenever a gathering was present for the purpose of holding a *sama*’, our Maulana Sahib used to sit at some place hidden from the others. Once, the *mutawalli* (caretaker) asked him if he did not attend these gatherings and he said he did. On being asked why then he did not sit with them on the dais, he said he would not and that even if Qutub Sahib were present, he too would not sit in such dignity as the others did. To sit prominently inside the *dargah* is indeed disrespectful. These others go to the *dargah* and try to impress people with their high status. Although they have descended from the Khawaja Sahib, yet the Khawaja Sahib was a man of utter humility and his descendents pay no heed to that aspect of his life.

“At one time, I had occasion to attend the *urs* of Hazrat

Maulana Waris Hasan which was held under the auspices of the *Dargah* of Hazrat Gharib Nawaz on 17th of Jamadi-ul-awwal inside the compound of the dargah. The place was lit up. Hazrat also came and took his seat on the eastern side where everyone had to go past him to enter the *dargah*. This he did, so that there would be no occasion for a dais or raised platform in the gathering. Another time, we reserved a room in the *dargah* on the occasion of Pakpattan *urs*. The room was carpeted and decorated with bolsters. But Hazrat did not like it and ordered that bolsters be removed as no one may sit reclining in the *dargah*. Hazrat never even reclined against a wall in the *dargah*.”

Khawaja Husain’s Popularity. Hazrat then told us about Hazrat Khawaja Husain Baljatti who was a saint in the days of Akbar and was a descendent of Khawaja Gharib Nawaz. He was also the *Sajjadah Nashin* of the *Dargah*. Abul Fazl (a favourite courtier of Akbar) had made it known that he was a brother of Khawaja Husain in order that he be respected all the more.

Once when Akbar happened to be in Ajmer, he asked Khawaja Sahib if that was so and the Khawaja replied that all Muslims were his brothers. Akbar understood that Abul Fazl had wrongly suggested his relationship. When Abul Fazl came to know this, he started to malign Khawaja Husain and suggested to Akbar that he was out to usurp the throne with the help of the Hindu *rajas*. To prove his point, he asked Akbar to see what happened if the *rajas* were asked to take steps against Khawaja Husain. Akbar asked the *rajas* to kill Khawaja Hussain but they declined saying that they would obey Akbar if he asked them to kill their children and family but that they would not touch the Khawaja Sahib. After that, Akbar ordered that Khawaja Husain be exiled. Hazrat pointed out that earlier the common people and even the rulers had great respect for such personalities due to their direct connection with Khawaja Gharib Nawaz and that for the people nowadays it is only a fashion to claim nearness to the Khawaja and they are only vain and proud.

Blessings of Affliction. During a discussion about the famine in Bengal, Hazrat said, “Allah loves His creatures greatly. The miseries that befall humanity these days are a result of our own doings. — The Holy Prophet said, ‘Whenever peoples behaviour becomes evil, Allah installs cruel rulers over them.’

“There is some beneficence hidden in every apparent cruelty. When a father forces medicine down his son’s throat, that is no act of enmity nor does he intend to harm his son. It is indeed an act of mercy. Similarly, whatever Allah does to His creatures is out of kindness for them. It is not up to us to interfere in His doings. Allah governs the world as *Rahman* and whatever He has for His creatures is an act of His mercy (*Rahmat*).

Who is Worthy of Respect. Hazrat said, “Allah says that *izzat* (respect) is for Allah, for the Prophet and for the *mu’mins*.” Thus, there is no regard for those who are not *mu’mins*. The English, the Germans and the Japanese and so forth, do not deserve any *izzat*.

Satan and the Power to Mislead. Hazrat told us, “Guidance and the power to let a person be misguided lies with Allah only. The Prophet always led aright but with Allah’s permission behind his hand. People are mistaken when they think that Satan can misguide anyone. Similarly, no one can guide unless it be Allah’s Will that he do so. Satan only shows the wrong way. When Satan was asked why he misguided, he said that he only showed the way which was an alternative and that he had no power to misguide.”

Hazrat then said, “The world is a dream and the Hereafter is its interpretation. Hazrat Ibrahim was ordered, in his dream, to sacrifice his son and so the son was not sacrificed. If the same order had been given while Ibrahim was awake, then the son would have been sacrificed.”

● 22nd Zulqaidah 1362 AH ●

21st November, 1943 AD

BAHAWALPUR

Prediction about the Arabs. Hazrat related, “There was a person called Yusuf attached to our Maulana Sahib. He was a very God-fearing person, and was very much devoted, so much so that no one ever saw him sleeping. During the day he was all the time with Maulana Sahib. Maulana Sahib took him along when going for *hajj*. They saw a venerable person in Madinah who was a resident there for forty years.

He used to enter the mosque as soon as the gates were opened in the morning and would sit by the side of the *Rauda* all the time except for *namaz*. He never talked to anyone nor did anyone know where he resided. One day, after Maulana's meditation at the *Rauda*, he overtook Maulana at the door and said, 'I did hear your conversation with the Prophet but I could not make out what the Prophet whispered in your ear.' Maulana Sahib told him, 'I represented that as all the Muslim countries were under the rule of *kafirs*, may the Prophet have mercy on them. The Prophet thereupon told me not to worry and that he shall raise his Arabs.'

"When Maulana Sahib returned to India, Yusuf told me about this and I queried Maulana about it. He told me what had happened and then added, 'There is something in the Arabs which is not to be found with anyone else and so the Prophet had said that he will make the Arabs do something about it.'"

❁ 24th Zulqaidah 1362 AH ❁

23rd November 1943 AD

BAHAWALPUR

Completion of *Suluk*. Hazrat told me that the Barrister Sahib had come to him and there was talk of the marriage of Hazrat Shahidullah. When he told him that the marriage could take place only after completion of his *suluk*, the gentleman asked Hazrat what *suluk* meant and was told it meant completion of the spiritual course. The gentleman remarked what would be the need for marriage after such completion?

This annoyed Hazrat and he said to me, "These people are so ignorant that they cannot differentiate between *suluk* and completion; and when they are enlightened, they start discussing about the states of *tasawwuf*. They have a slavish mentality, they dress like the English and their thoughts too are on the same lines; they talk in the same manner and they then start to discuss things when they are quite unaware of the subject. They also think that they are persons of discrimination and Sufis. They learn a bit of Hindu philosophy and say that it was not necessary to get married after completion.

"I told him that 'completion' is a relative term and that real completion can never take place. Allah's Being is unlimited and thus full knowledge of Allah is an impossibility. It is only as if a person had

done his BA; there is a lot more to learn after that. There is a great difference between one who graduated fifty years ago and one who graduated ten years ago. Education is unending. Similarly, a *salik* continues to progress even after 'completion'. In terms of *tasawwuf*, the end of *sair-ilallah* is called completion. After that there are *sair-fillah* and *sair-ma'allah*. He asked what *sair-fillah* meant! How strange! They know not what *suluk* is and wish to know about the reality of *sair-fillah*!"

● 24th Zulqaidah 1362 AH ●

23rd November 1943 AD

BAHAWALPUR

Signs of a Genuine Shaikh. Today Major Abdul Hamid who belonged to an exoteric anti-Sufi family came to see the Hazrat. He seemed to be in a mood of criticism. He said, "I am in search of peace of mind."

Hazrat said, "Recite Qur'an over and over again and you are bound to get peace of mind." Allah says:

'Peace of mind is attained by zikr of Allah.'

He said "I have tried hard but to no avail."

Hazrat replied, "Try again."

He said, "I have tried and stumbled many times."

Hazrat replied, "You may stumble fifty times and fall down, but do not give up the struggle. Get up again and continue the struggle."

He said, "It is the duty of the elders, to save us from going astray."

Hazrat then said, "How can they save you if you do not do any thing yourself?"

He said, "I am powerless."

On this Hazrat said, "Allah does not change His *sunnah*. Action is necessary. If you can act, you should at least seek the company of the rightly guided people. The Companions reached high spiritual status by virtue of keeping company with the Prophet, peace be upon him. They did not do *mujahidah* more than what others do."

Major Abdul Hamid replied, "I have tried hard and stumbled so many times."

Hazrat said, a bit sternly, "You are talking in general terms and

I am also replying in general terms. Now tell me specifically when and where did you fall, so that I could propose a remedy?"

Apparently having no answer to give, he said, "I used to do *zikr* and *aurad*."

Hazrat said, "Just tell me one of the *zikrs* which you did."

He answered, "*Zikr jehri* etc."

Hazrat asked, "Who told you to do this?"

He replied, "Many people."

Hazrat said, "This is what is wrong. Suppose one of your relatives is ill, will you call upon fifty doctors to treat him? It is not advisable unless all of them agree on a single remedy. After all, who were the people who told you to do these *zikrs*?"

When he mentioned the name of a person. Hazrat said, "Then have you told him what the result was or that there was no result?"

The Major replied, "He went away and I could not see him, then I went on meeting others."

Hazrat said, "This also is wrong."

He said, "This is my fate."

Hazrat said, "No, this is your own mistake."

He said, "It is very difficult to judge who is a genuine *wali Allah*."

Hazrat replied, "I agree it is very difficult. How can a blind man see. But the *mashaikh* have given some signs of a genuine shaikh; if these signs are to be found in any person, one can accept him as shaikh without hesitation.

"The first sign is that he is a follower of *shariah*. If you see anything in him which violates *shariah*, refrain from criticising him because he may be entrusted with the duties other than guidance. There are thousands of other duties which you do not know.

"Secondly, you should see if his *walayat* is that of activity or passivity. In other words, whether he is only for himself or can guide others as well. It is also necessary to see if his *walayat* suits your nature or not, because the people of some natures can be benefited and some cannot.

"Thirdly, you have to see if there is any change in his followers or not. By followers I mean those *murids* who have the advantage of the shaikh's company and act upon what he says, and not those who take *bai'at* in a railway train and do not meet him for years.

"Fourthly you have to see if your heart (*qalb*) is influenced by his company at least for as long as you sit with him. In other words,

whether you feel inclined towards Allah or not; and whether *wasawas* (doubts) or disbelief decrease during your visit with him.

“If all these signs are there, the *mashaikh* say one must take *bai’at* with him without hesitation.”

After that Major Abdul Hamid said, “Is spiritual reformation possible without *bai’at*?”

Hazrat said, “It is next to impossible. The thing is that no reformation is possible without Prophethood. If it were possible, Allah would have sent the Qur’an in bold letters to the world saying, ‘This is my word, act upon it.’ But this has not been done. The personal element has been considered necessary for true guidance. It is not possible to reach the destination without the Prophet’s guidance. The *auliya Allah* are deputies of the Prophet (*naib-ur-rasul*) and take up the duty of guidance in the absence of the Prophet.”

On this the Major said, “Is it necessary to seek *bai’at* with another shaikh on the death of the shaikh?”

Hazrat said, “If the *murid* has reached perfection, there is no need of *bai’at* again. Even if perfection is not reached, and the *murid* is in a position to receive *faizan* from the deceased shaikh, there is no need to revive *bai’at*. But if the *murid* is still a beginner, engaged in the alphabetic of spirituality, he is under obligation to receive *bai’at*. It is like a young girl who can remarry after the death of her husband.”

The major said, “Can’t she indulge in looking for someone without *nikah*.”

Hazrat said, “It is a sin for a woman to look at some one without *nikah*.”

The Major said, “When she has stumbled so many times before, can’t she get something without formal *nikah*?”

Hazrat said, “It will amount to *zina*. What else can it be?”

He then said, “Is it not the duty of the shaikhs to guide those who go astray?”

Hazrat replied, “It is not possible unless they do the work. Allah does not change His *sunnah*.”

He said, “His *Rahmat* is also extensive.”

Hazrat said, “Yes, and He has created Hell as well which is larger than Paradise. As a matter of fact Hell also is *Rahmat*. Allah has said, “Allah is firm on His *arsh* with His name *Rahman*.” And *arsh* includes the whole of the universe including Paradise and Hell. Actually all this argumentation is the excuse for inability to work. It is the deception of *nafs* which tends to avoid work and to indulge in such talks.” Saying this the Hazrat became silent.

Meaning of the *Kalimah*. Hazrat told us that when Maulana Abdur Rahman wrote the book, *KALIMATUL HAQ*, he sent for all the *ulama* and after gathering them in one room, he locked the door from the inside and asked the *ulama* either to assent to what was written in the book or to deny it. The *ulama* could not deny what was written therein. So they all agreed with it, and signed in token of their acceptance. He then took the book to the king and told him that all the *ulama* had signed it.

Maulana Abdur Rahman was the shaikh of Mohsin Farooqi who was the father-in-law of Syed Sharifal, nephew of our own Hazrat Maulana Syed Muhammad Zauqi (RA). This hand written manuscript is in his family to date. He also wrote saying, "The meaning of the *kalimah* which the exoteric *ulama* today know was also known to the *Kafirs* before the Prophet's time. They accepted Allah as the Creator and the Provider.

"But the real meaning of the *kalimah* is, that *nothing exists except Allah*. This was the meaning according to the Prophet. The Companions too took the *kalimah* in that very meaning. That is why disbelievers used to say that they (the Muslims) had made all gods into one Allah."

Hazrat then told us that Maulana Abdur Rahman had also written a book on *sama'*.

***Auliya* are also *Naib-i-Rasul* and *Saheb-i-Irshad*.** Hazrat told us: "Qur'an says:

'Obey Allah, the Prophet and those who are Naibs of the Prophet (ulil amr).'

The words *ulil amr* also mean the *amir* and the ruler. Moreover the Hadith says, It is incumbent on you to follow me and the *Khulafa-i-Rashidin* who come after me. After the four *Khulafa-i-Rashidin*, the *auliya* too are *naibs* of the Prophet. Therefore, according to Qur'an and Hadith, obedience of these people too is part of the *shariah*."

Different Viewpoints, a Blessing (in Disguise). During a discussion on politics, Hazrat said, "People ask me what the Muslims should do. I say that first they should all gather under one flag as it is Allah's directive that:

'All should get together to hold the rope of Allah tightly.'

"They now ask what should be done after that. The answer is that first things should come first. Why go into details before the first step is taken? That would merely lead to unnecessary differences and conflicts. One should first agree on fundamentals and then only may one sit down to discuss details. No doubt, the Hadith says: *'It is a blessing for my Ummah to have different views'*.

"But there is a world of difference between enmity and opposing views. There is no harm in healthy difference of opinion which opens up avenues of progress because everything gets thrashed out and a proper solution is then found.

"But difference is not applicable to the basic principles of Islam, and is acceptable only where details are concerned. Each person may have a point of view which he sincerely believes in. But enmity is bad because it is really based on ego which is the root cause of all quarrels. Each group then obstinately adheres to its own point of view and they desire everyone else to follow them. Whenever they all get together the whole stress is on "I" and mine, which is nothing but ego. The *mujtahideen* differ only where details are concerned and they are all agreed on the basic principles of Islam. They invented peculiar methods to suppress ego.

"For instance, if a king's son approached them for guidance, they would ask him to go into the town begging and whatever he was given in charity was put into the *langgar* (Common kitchen). In this way ego was crushed and spirituality and Godliness flourished. What nowadays goes by the name of self-respect in the colleges and universities is nothing but arrogance and conceit."

Hazrat said, "This day, two persons approached me along with Mir Sirajuddin (retired Chief Justice), and wishing to undertake national service, they asked me if they should join the Muslim League or the *Khaksars*. I told them to become Muslims first before they undertook the education of others. But this advice goes against the grain for Muslims of today. It shows, we are Muslims by accident of birth only. You can reform others when you are a real Muslim yourself."

Virtues of Generosity. Once Hazrat read out the following Hadith from *MAKTOOBAT* of Mir Syed Ali Hamadani:

“Generous is a friend of Allah even though he be (otherwise) an evil doer.”

Allah rates generosity so high that a generous person, in spite of being an evil person, becomes a friend of Allah!”

❁ 30th Zulqaidah 1362 AH ❁

28th November 1943 AD

BAHAWALPUR

Relations with Allah. An Inspector of police Haji Abdul Haq Marril told Hazrat that it had become almost impossible to avoid *haram* while remaining in the police department. Hazrat told him, “According to Hadith, there shall come a time when it will become very difficult to abide by Islamic injunctions. At that time one who is able to continue with *salat* and fasting shall be an *auliya*.”

He was then asked if the *haqul ibaad* (rights of persons) can also be excused by *taubah* (repentance). Hazrat pointed out that Allah says:

‘I shall not pardon violation of Haqul Ibaad as long as the injured party does not give a pardon.’

But Allah has the option of securing such pardon from the aggrieved party. However when a person appears before Allah and says that a certain person owed him ten thousand rupees so some of his good deeds may be transferred to him in lieu thereof, Allah could give him a glimpse of *Jannah* and ask him which would he rather have? At which, surely, the man would prefer *Jannah* and would give up his claim. The main thing is to create the right relationship with Allah. When you have Allah then you have everything.

‘Man Kaana lillahe Kaan-Allahu lahu’
(Whoever is of Allah, Allah is his).

Such relationship of love naturally burns off all sins. It makes the man not only avoid but also hate sins of every kind.

Hazrat related, “There was a king who once told his courtiers to lay hand on whatever there was in his palace. The people thereupon

started to take all the things that were in the palace. One of the king's slave girls, however put her hands on the king himself. The king felt very upset and asked what do you mean by this audacious act. The girl said, 'But it is you who said that every thing in the palace was to be claimed away and I wished to have nothing but you alone.' The king appreciated what the girl said. He freed and married her. People, today are not as wise as this girl. They run after creation but do not go in for the Creator."

Hazrat Fuzail bin Ayaz. Hazrat said, "Hazrat Fuzail was, in the beginning a *sardar* (leader) of dacoits (highway robbers). When a person is by nature righteous, he has certain good principles in him even while doing evil. It was his principle not to touch women and children during his dacoities. He would also leave with the looted persons sufficient money to reach their destinations.

"One day he was lying in wait for a caravan. In this caravan there was a *qari*. He was reciting Qur'an at the time of attack. The *ayat* of Qur'an was:

'Is it not time for those with Iman to shed tears in the remembrance of Allah and that the true faith which has come to mankind?'

"When Fuzail heard the recitation, his heart melted and he, at once, sought Allah's pardon and went in search of Hazrat Hasan Basri. Finding that Hazrat Hasan had died he went to his *khalifah*, Abdul Wahid bin Zaid, and expressed his sincere desire to do *bai'at* at his hands. The shaikh told him to compensate those he had looted or to obtain their pardon before he could accept his *bai'at*. So, he went round compensating all concerned.

"When he reached a certain Jew whose goods he had once looted, the Jew told him first to go to a certain stone under which there was hidden an ingot of gold which he should bring to him. Fuzail did as desired. The Jew took the gold and said, 'You better make me Muslim first.'

"When asked for the hurry, the Jew told him, 'I have read in my books that there was to appear a *Nabi* whose followers, when repentant, if they touch dust, the dust will turn into gold. Therefore, when I heard that you had repented, I tied a lot of dust in a cloth and kept it under the stone and then asked you to fetch the cloth. When

the dust became gold, I became convinced that your repentance had been accepted by Allah, and that your religion was the true one.' ”

Best Method of Understanding of Qur'an and its English translations.

I gave Hazrat a chapter of Qur'an in translation and asked him whether Pickthall's translation was merely a translation or if it was a commentary also. Hazrat said it was only a translation but that it was the best English translation.

He said that Sale too had translated the Qur'an which also had a commentary. Sale was a *padre* but the translation shows that he had secretly embraced Islam. He did not proclaim his new religion as he was an employee of the Christians and if he did so, they would stop his pay and he would also not be able to proceed with the translation. He has a peculiar way of translating the Qur'an. He mentions the objections raised by the Christians to the verses of Qur'an and sets down the answers which the Muslims have for those objections. He then goes on to say that the Christians should not raise absurd objections, and should restrict themselves to such objections which cannot be answered. Such is a good method of undertaking *tabligh* which then shows good results.

When I asked if there were some translations and commentaries from the angle of *tasawwuf*, Hazrat said, “There are many such. Ibn-i-Arabi has written such a one and so has Imam Ghazali. *Tafsir-i-Husaini* and *Tafsir-i-Araisul-Bayan* too have the same angle. The last mentioned is in Arabic and the writer is one of the earlier ones.

“Qur'an is deep as an ocean and everyone takes out of it in accordance with his capacity, thinking that he has extracted everything! The best thing to do is to dig a stream of spiritual affluence by the side of one's house and to take from it whatever he needs and whenever he needs while the canal flows on! If this is done, the heart is opened up. Divine secrets and mysteries will be revealed to him.

“The Prophet had prayed in favour of Hazrat Abdullah bin Abbas that Allah may give him an understanding of Qur'an. Since then he started to understand the meaning of Qur'an without going to any school or teacher.”

Hazrat then added, “The fable of an elephant and four blind persons cited by Maulana Rumi is fully applicable to the people who think only they are right and everyone else is wrong. Every blind man was right from his own point of view and wrong from another. He was

partially right and wholly wrong. The fable concerned blind persons who were asked to touch the elephant and say what it was like. He who touched the tail said that the elephant was like a rope; he who touched the legs said it was like a tree etc.”

Blessings of the Company of Zakireen. Hazrat cited the Hadith where in it is said: *‘He who sits with Zakireen cannot be unfortunate.’*

Therein is also said that the angels go out in search of the *zakirs*. Those people who sit with the *zakirs* without doing *zikr*, also benefit from the company of the *zakirs*. The *moulvis* taunt us and think it funny that people get an entry card for *Jannah* by merely sitting at the feet of the *zakirs*! They do not seem to appreciate that, according to Hadith, if a person sits in the company of the *auliya*, that itself is sufficient to give him salvation. And those who undertake *mujahidahs* etc., have their extra reward. Thus, salvation is, for him, the minimum.

❁ 15th Zulhijjah 1362 AH ❁

12th December 1943 AD

Mi’raj. Hazrat said that soon after *bai’at*, he started to wonder at the time factor involved in the *Mi’raj*. How could it be possible that a person could visit the earth, the heavens, *Jannah* and Hell in the twinkling of an eye, such that the Prophet’s bed was still warm on his return and the chain on the door too was still in motion. “It then so happened that I could sleep for two hours at night and during the sleep I saw a dream which extended over three days. When I woke up, I realised that when that could happen to me why could not the *Mi’raj* take place without a lapse of time. The time there is certainly different from the time here. Such realisation came to me as a *kashf* during *muraqabah* at the *mazar* of Hazrat Ali Ahmad Sabir.”

Music. Hazrat said, “I was enlightened about the reality of music by *kashf* too from Hazrat Sabir. The reality of music too is similar to Allah’s *Zat*, which is manifest from seven *ragas* (tunes) like the seven Parent Attributes of *Zat* of Allah — such as :

- *Hayat* (Being),
- *Iradah* (Will),
- *Qudrat* (Power),
- *Ilm* (Knowledge),
- *Kalam* (Word),

- *Basr* (Seeing), and
- *Sama* (Hearing)."

Afterwards he explained what the tune *Balampat* meant. This has been mentioned elsewhere.

Is the Human Soul Mortal or Immortal? I then asked Hazrat whether the human *ruh* (soul) was mortal or immortal? He replied, "From one point of view it is mortal and from another it is immortal. It is mortal from your point of view and immortal from Divine point of view. When the sun shines on particles of sand, its light is temporary, relative to the particles, as long as it is on the particles. But, in relation to the sun that light is permanent. The sun keeps shining and light falls on the particles now and then. Life, knowledge, intent, hearing and sight are all attributes of the *ruh* emanating from Him."

Wahdatul-Wujud. He then said, "I was once reading one of Ibn-i-Arabi's books where it said, 'The Creator is the Creator and the created is the created and yet all is He.' At this I was reminded of what I had written in my book *SIRR-E-DILBRAN* under the heading '*Etebar*' (view point). That is, when a person creates a world of his own in his imagination, he is its creator and that world is the created but he is not separate from it as that world is there because of his imagination, and is thus identical with him. If creation is considered to be separate from Allah, then it would mean that Allah is not present in the creation but exists somewhere else. That would mean that He is not limitless. To say that Allah is not in the creation would limit Allah's limitlessness. This proves that creation is included in Allah's Being.

"Another proof for *Wahdatul-Wujud* is this: According to *Kalimah*, '*La-Ilaha-Illallah*,' means there is no partner of Allah either in His *Zat* (Essence) or in His Attributes. So, why should there be a partner of His in the Attribute of His Being? Thus creation is not separate from Allah. The meaning of the *Kalimah* is not only what is commonly understood. *Arifin* (Gnostics) maintain that the word '*ilah*' here means idols and not Allah, and that the *Kalimah Tayyibah* means there is no idols except Allah. That is why the *kuffar* (heretics) said with reference to the *Kalimah* that: '*Ajaalal Aalihata Ilahan Wahidan*' — meaning, 'Muhammad made all the deities into one;' because they knew and understood the Arabic language well."

Progress After Death. Hazrat once said, "The *auliya* keep on progressing even after they depart from this world. As there is no limit to

Allah's *Zat*, therefore there is no limit to progress."

Concentration in *Namaz*. When one performs his *namaz*, he should think of it as his last *salat* as he may die any moment. This intensifies concentration in *salat*.

The Ego of Abu Jahl and Abu Lahab. During the battle of Badr, Abu Jahl was seriously wounded and when someone came out to sever his head, he said, "Behead me in such a way that my neck remains with my head so that when heads are counted, my head may remain prominent above those of others!"

Similarly, Abu Lahab used to say, "I would have accepted Islam, but my complaint is that Allah has conferred prophethood on the nephew instead of the uncle (i.e. himself)." Hazrat said it is this ego which is responsible for all sins.

Siddiq-i-Akbar's Selflessness. He then said, "Look, how the Companions killed their ego! Hazrat Abu Bakr (also known as Siddiq-i-Akbar) was a very wealthy person but he gave away everything in the name of Allah. He got Bilal released on payment at an exorbitant amount as demanded by his master. Similarly, he had a number of slaves released. It came to the point that one day, he had to appear before the Prophet in a shirt torn at several places, held together with the help of thorns of trees. At that time Hazrat Jibrail appeared before the Prophet and communicated Allah's greetings for him and for Hazrat Abu Bakr saying that Allah had asked whether in this state Abu Bakr had any complaint against Him.

"As soon as Abu Bakr heard the message, he fainted at Allah's address. When he came to himself he was asked the same question once again and he fainted yet again. The third time, he said, 'It is Allah's great kindness for me to have inquired after me! What complaint can a slave have against his master?' Saying this he fainted once more. In this way, Hazrat Abu Bakr having killed his ego, he was showered innumerable blessing by Allah.

"One has to do away with one's *nafs* before such a shower of Divine blessings can come. What is there in one's outward beauty? If one does not take a bath for a week he starts to smell foul, and all beauty disappears. Real beauty lies in self-abnegation. When the Holy Prophet migrated to Madinah in the company of Hazrat Abu Bakr, people of Madinah did not recognise the Prophet and, thinking that

Hazrat Abu Bakr was the prophet, they greeted him. Hazrat Abu Bakr at once took his own *chadar* (blanket) and placed it over the head of the Holy Prophet so as to shade the sun and so that the people may know who was the Prophet.”

Hazrat continued, “Hazrat Umar was always seeking to outdo Hazrat Abu Bakr in good deeds. Once, the Prophet asked for donations from the people to meet the expenses of a battle. He asked them if they had left anything for their families and if anyone had not, he would return something back out of their donations to meet their family expenses. When Hazrat Umar brought half of everything that he had, the Prophet said, ‘May Allah award you for this.’ When it was Hazrat Abu Bakr’s turn he was asked what he had left for his family, his reply was, ‘Allah and His Prophet.’ The Prophet accepted his donation and did not tell him to leave something for his family, because everyone was treated by the Prophet according to their capacity for sacrifice. Thereafter, Hazrat Umar stopped competing with Hazrat Abu Bakr.” After that Hazrat said, “See, how Hazrat Abu Bakr had crushed his *nafs*!”

Wealth is to be Feared. “When Persia was conquered, the Muslim forces gathered a large amount of booty. So much so that if anyone received, as his share, even the smallest bit of it, he became a rich person. When all the booty was collected in one place for distribution, Hazrat Umar wept. When people asked why he wept whereas it should be an occasion for rejoicing, Hazrat Umar said that he was worried lest all this wealth become the cause for the destruction of the *ummah*.”

Hazrat Umar and Hormuzan. “Hormuzan, The Governor of Ahwaz came before Hazrat Umar as a prisoner of war. As he had repeatedly violated agreements, he was adjudged to be beheaded. As a last wish, he asked for a glass of water and requested that he be not beheaded before he finished drinking. When this was accepted, he threw the glass down and said, now you should not be able to kill me according to the agreement made by you! Hazrat Umar acquiesced and he was released. He was so impressed that he immediately embraced Islam. Hazrat Umar was also so impressed by the sincerity with which Hormuzan had accepted Islam that he offered to restore him to the governorship which he had held previously. But, he said that he would rather go into a deserted village and settle on uncultivated land

therein. When the Persian officials were asked to look out for such a village and such land, it was reported that there was none such and that all land was cultivated and no village deserted. Hormuzan then remarked, 'You see that such is the flourishing condition of my country! If now, under your rulership, conditions worsen, then you shall be held responsible before Allah!' Could such an incident take place under the British or even the so called socialistic democratic governments the world over?"

Hazrat continued, "A person was caught stealing from the *Baitul-Maal* and brought before Hazrat Umar to be punished. Hazrat Umar remarked that since the man himself had a share in the *Baitul-Maal* he would be considered a partner therein, and as a partner cannot be held to be a thief, he was not to be punished. Surely, such niceties are well beyond the understanding of the British or other modern socialist or democratic states."

'Che Manzil Bud Shab Jaye ki Man Budam' — 'How (wondrously grand) was that place, that night when I was present there.' Hazrat said, "To start with, Abdul Salam felt faint when he saw a goat being sacrificed. I said that it was no occasion to feel that way. The animal that is sacrificed in the name of Allah, enters *Jannah* either as part of the body of the person who eats of its flesh or even on its own. A sacrificed animal becomes a mount for those Muslims who enter *Jannah*. It crosses the *Sirat* bridge quickly and safely. Thus such an animal has two forms — one inside a person and the other by itself. When their flesh is eaten the animals become a part of the person who eats and the two spirits become one. Thus, partaking of a sacrificial animal's flesh is of advantage to the man as also to the animal. When such an animal goes on its own, it shall remain in *Jannah* and shall graze the flowers of *Jannah*.

"The *shahids* lay down their lives in the way of Allah and they are recipients of great favours. They thus show that they give up everything in the way of Allah from whom they had received all that they had. But it should be remembered that the sacrifice should be purely for the sake of Allah and not in hopes of a reward. If you do a good turn for a generous and decent person, that person will surely recompense you on his own. Allah after all is the fountain head of all decencies and generosity. Man should therefore do everything for the sake of Allah. If he does not do so that would mean that he is still entangled in his own self. As regards two or more forms of one

personality, the meaning of the verse quoted in the title above is significant.

“The story runs as follows. There was once a *buzurg* during the time of Hazrat Nizamuddin Auliya. He used to meet Hazrat Amir Khusro often. One day he asked Hazrat Amir Khusro, ‘How is it that I never see your shaikh (Hazrat Mahbub-i-Ilahi) in the court of the Prophet?’ When Hazrat Amir Khusro reported this to the shaikh, the latter smiled and told Hazrat Amir Khusro to inform the gentleman that he did attend the court and that he and Hazrat Amir should go together and look for him the next time.

“Thus they both went into *muraqabah* (spiritual meditation) for a visit to heaven. They reached the first heaven and were told that the shaikh was in a place higher than that. There the Prophet was presiding in glory in the gathering. They then went to the next heaven and there too the Prophet was present presiding in greater glory, but again they were told that the shaikh was present higher up. When thus they reached the seventh heaven they saw the pinnacle of grandeur and glory with the Prophet’s Companions in attendance along with *auliya* of the highest grade and the Prophet presiding in the greatest glory. There too they could not spot the shaikh but someone told them to look behind the Prophet. When they did so, they found a curtain of *noor* (Light) hung there and, when they looked attentively they saw the shaikh dressed in *noor* and with a handsome appearance. They dared not speak but Hazrat Amir Khusro tendered his *salaam* to the shaikh by signs and the shaikh smiled and signed that they should then turn back. They returned and came out of their *muraqabah*. When they thereafter went to Hazrat Mahbub Ilahi, the shaikh asked them to relate all that had taken place. Hazrat Amir Khusro thereupon burst out in song and recited the verse as above and connected verses.

‘*Che Manzil Bud Shab Jaye ki Man Budam*’

(‘How wondrously grand was that place,
that night when I was present there.’)”

Recognition by Opposites. It so happened that once there were a number of rats in the house occupied by Hazrat. Hazrat said, “Rats and mice too are a power of destruction. It is necessary to have powers of opposition in order that anything be recognised. If there was no night, the day would be meaningless; if there was no ugliness, no one

would know what beauty was; and since existence was to be appreciated, destruction was necessary." I then pointed out that therefore the existence of war would also be essential.

Hazrat said, "Yes, that is so. These people who talk of the four freedoms are speaking nonsense. They are themselves not free and they pretend that they are going to free others!

"*Qiyamat*, (the last day) shall be an evolutionary process. The last war was destructive but the current war is far more destructive and the next will be even worse. There will be peace only from the time of Imam Mehdi; he will resemble the Prophet and the names of his parents too will be the same as those of the Prophet. After him, there will be chaos again; the road to *Baitullah* will be closed. Only one Muslim will remain and he too will know only the *Kalimah* and be the *Qutub* of his time. When he dies then *Qiyamat* will come."

● 10th Zulhijjah 1362 AH ●

8th December 1943 AD

BAHAWALPUR

India, the Inheritance of the Chishtiya. While talking of the *Eid namaz*, Hazrat said, "The biggest gathering after that at Madinah, is at Ajmer. As Hazrat Khwajah Gharib Nawaz is the *naib* of the Prophet, the atmosphere there too is the same and also the *arifs* sense the same fragrance. It is a great blessing of Allah to us that Khwajah Gharib Nawaz was sent to the subcontinent of India. Once the Prophet said that he could feel fragrance arising from *Yemen*. 'Yemen' here means 'right hand'. Today the people of Yemen say that he meant their country, but what the Prophet meant was India which was then to his right hand. It is due to this affection of the Prophet that it is full of *Chishtiyat*. Thus, Hazrat Gharib Nawaz held India as his inheritance from his elders. Hazrat Khwajah Abu Muhammad arrived in India along with Mahmood of Ghazni and had Somnath conquered. After that the Muslims occupied India. It is thus through the spiritual aid of Hazrat Gharib Nawaz that Shahabuddin Ghauri defeated Prithvi Raj."

The Auliya are Irremovable. "The *auliya* cannot be ousted from any place which they choose to settle down in. Hazrat Gharib Nawaz was ordered by the Prophet to reside in Ajmer Sharif. Prithvi Raj tried his best to make him shift to Qanauj but he only replied, 'You had better

refer the matter to the One who sent me here.'

"In Hyderabad, there was a shaikh of *Rifa'i Silsila* who settled down in the garden of a Hindu who was a bigoted person, and who never allowed a Muslim even to enter his garden. The Hindu resided in a bungalow inside the garden. He tried his best to remove the shaikh from his garden and even sought the help of the police, but no one could make him leave the place. The shaikh eventually died there and was buried inside the garden, where his *mazar* exists to this day. When a person takes a goat seven times round this *mazar* the goat itself lies down desiring to be sacrificed. In the same way when people brought their sacrificial camels to the Prophet, the camels used to lie down wishing to be sacrificed by the Prophet.

"There was a lady *majzub* who lived as a squatter on a highway in Poona (Bombay) and the government could not make her shift from there. Someone covered her place with thatching; she died there and her *mazar* even exists today under the same thatching.

Sama' in India. "*Sama'* was introduced in India by Hazrat Qazi Hameeduddin Nagori and it was elaborated and beautified by Hazrat Amir Khusro, who raised it to a regular basis and made many improvements through his own inventions. The day after tomorrow the radio will broadcast a Maligora *rag* of Hazrat Amir Khusro's invention. The thing is that the angels used to come down from heaven and sing heavenly tunes to Hazrat Mahbub-i-Ilahi and Hazrat Amir Khusro used to memorise those songs. In a book by Tagore's father, *DECCAN AND UPPER INDIAN MUSIC*, it is written that the Muslims raised the quality of Indian music and gave it a glory of their own.

"Once, a singer from South India told Hazrat Amir Khusro that the Muslims had spoiled Indian music. Hazrat Amir Khusro arranged a music party to hear him sing and hid himself behind a curtain. When he finished his songs, Hazrat Amir Khusro came out, sang the songs which he had sung and then sang some of his own. That astonished the singer and he exclaimed, I admit that the Muslims have indeed added glory to Indian music!

"Tradition has it that even Hazrats Abu Bakr, Umar, Uthman, Abdullah-bin-Umar, Imam Abu Hanifah and Imam Malik have listened to *sama'*."

Need for Barzakh in the Form of the Shaikh. I once mentioned to Hazrat that there was a *Haji* called Musa living in my neighbourhood

who, since his youth, was given to recitation of Allah's name which sometimes led to his losing his consciousness. Thereupon Hazrat remarked, "If a piece of meat is put directly into the fire, it will burn away but if, instead, it is boiled in a pot with water and the pot is put on the fire, the meat will cook properly and will not get burnt.

"The Shaikh is a kind of *barzakh* (buffer) like the pot and water. If a seeker is deprived of a shaikh he will remain like the man you mentioned, but if the company of a shaikh is availed of, he will progress automatically.

"Our Maulana Sahib used to say that when a person boards a canoe, the canoe keeps moving towards its goal but it is necessary that the person should not sit on one side of the canoe and that he must not play with the river water. The shaikh is like such a canoe; the man in it keeps progressing along with the shaikh."

Blessings of Combing at Night. "The combing of one's hair at night leads to settling of debts. Once, the Holy Prophet was combing his hair at night when Hazrat Ayesha asked him if he proposed to go out at that time. He replied that if one combs one's hair at night that leads to settling of any debts incurred by him. Hazrat Ayesha asked him if he owed anything to any one. The Prophet said that he still owed her the *mehar*. She at once replied that he need not worry about that as she relinquished her right to the *mehar*. The Prophet immediately remarked, 'See! How combing my hair at this time has led to the settlement of the debt I owed you!'"

The Arif and the Non-Arif. Hazrat said, "Allah says in Qur'an that everything in the universe praises God. He also asks us to say: 'We worship You.' Here 'we' is a plural pronoun which includes the whole universe."

I asked Hazrat whether everything praises Allah consciously or otherwise. He replied, "The whole universe praises Allah consciously, except that man is apt to become forgetful, but in fact he too praises Allah though he may not know that he is doing so.

"In fact every one is busy in worship. Some worship Allah, some worship idols, and some worship themselves. But since idols and man too are manifestations of God, therefore whatever a man does, he does not go outside God, and therefore whatever he does he is busy in Allah, unconsciously. If he becomes conscious of this fact then he becomes an *Arif* (gnostic)."

I remarked that this would mean that there is a fine difference between the two, the *Arif* and the *Non-Arif*. Hazrat replied, “Yes there is but one step between *Jannah* and Hell and the difference between *kufir* and *iman* is but a hair’s breadth. A person is a *kafir* or a *mu’mín* according to the stages of *irfan* (gnosticism) reached by him. The *Sirat* Bridge is as sharp as a sword and as thin as a hair, and on one side of it is Hell and, on the other is *Jannah*. It is man’s intellect (*aql*) that becomes a veil. Hazrat Ibni Arabi used to say that animals also receive *kashf* in graveyards and similarly a person out of his mind too receives *kashf* from graves. But the condition disappears as soon as he is able to communicate with others. If you wish to attain *ma’rifat*, become like animals. The same passive *kashf* will then be available to you too.”

I then said, “Then it means the whole trouble is caused by *aql* (intellect).” Hazrat replied, “Yes, *Aql-i-Naqis* (defective intellect) which belongs to the physical world, and not *Aql-i-Kamil* (perfect wisdom) which comes from Above (belonging to the spiritual world).”

On another occasion, he said, “When Allah asks us in *Sura Fatihah* to seek the straight path (*Sirat-i-mustaqim*) and then goes on to say that we should seek ‘The path of those who have been gifted’, what was the necessity of saying, ‘The path of those who are gifted’, because the ‘Straight path’ also implies this.”

Hazrat then explained, “This is because everything in the world is the manifestation of Divine Attributes therefore everybody whether he is pious or a sinner is busy in Allah. This prayer for the path of the gifted persons is in fact prayer for the attainment of *Irfan*; that means to say, the consciousness that you are busy in Allah when you are busy in various things.”

❁ Ramadhan 1363 AH ❁

August 1944 AD

The Spiritual Atmosphere during Ramadhan. One day Hazrat said, “Spiritually the best time during Ramadhan is between *Asr* and *Maghrib* and the worst, from that point of view, is the time after eating. Eating after all the spiritual pleasures and enlightenment of the day is like throwing dung over the light of a firefly.

“People are in a hurry to finish with the *Tarawih*s so that then they can go to sleep. But the spiritual seekers find excuses to keep awake. After *Tarawih* I close my eyes and get absorbed in Allah, but

people think I am asleep. That kind of sleep is not a sleep.”

Blessings of *Kalimah*. After this Hazrat said, “According to Hadith, if you recite the *Kalimah*, seventy thousand times you are safe from Hell, so Hazrat told me to start to recite the *Kalimah* every day, for five days, one hundred and twenty five thousand times, bearing in mind that there is none but Allah in the Universe.”

Hazrat said, “This has a number of advantages. Once there was a *murid* of Hazrat Abul Hasan Noori who started to weep after coming out of his *muraqabah* (contemplation). When asked the reason, he said he had seen his mother in Hell. Hearing this, the shaikh at once gave away the merit (*thawab*) of recitations of the *Kalimah* (seventy thousand), which he had already completed, to his mother. During his next *muraqabah* the *murid* came out smiling as he had seen that his mother had been taken out of Hell and given a place in *Jannah*. The shaikh then said that your *kashf* confirmed the Hadith and the Hadith confirmed the *kashf*. “This is one of the minor benefits of saying the *Kalimah* that way. There are numerous other benefits. Above all, it goes towards strengthening one’s faith (*iman*).”

Surahs, During *Witr*. Hazrat said, “It is customary amongst us to recite the following *surahs* in the *witr namaz*: ‘*Iza Ja*’, ‘*Tabbat Yadaa*’ and ‘*Ikhlaas*’, in the first, second and third *raka’ats*. This has a number of benefits, but briefly it provides protection against carbuncle (inflammation under the skin), toothache, doubts and evil suggestions.”

❁ Night of 13th Ramadhan 1363 AH ❁

August 1944 AD

Why the Muslims are Safe from Calamities. Today when the *urs* of Gudri Shah was the subject of discussion, Riaz Mian said that the caretakers there did not allow the entry of *qawwals* while the *chadar* ceremony was in progress which meant that the *qawwals* may not share contribution.

When he heard this, Hazrat grew angry and said, “These are rotten people; now they have started to interfere in spiritual matters too. They ask for money over every little thing. If this attitude continues, they will ask for money for saying one’s *namaz* and will

also introduce tickets for entry into mosques! Each *ummah* of the earlier prophets was destroyed for just one evil. Hazrat Hud's *ummah* was destroyed for short measures; and Hazrat Lut's *ummah* was destroyed for a specific kind of evil but we now have all those evils amongst us. However, even so, no calamity visits us. This is because of our Prophet as stated in Qur'an."

When I heard this, I thought to myself that wars etc., which have visited us are also a calamity. Sensing this Hazrat at once said to me, "We do not suffer any calamity which may wipe us out at one stroke. Otherwise, there certainly are all kinds of minor calamities which we have to undergo. The *kafirs* of Makkah used to say, 'If you are a true Prophet, how is it that a calamity does not overtake us.' In reply to this, the Qur'an said, 'O Prophet! Tell them that the reason is that you are there in their midst.'

"Our Prophet is an immortal *nabi* and he is present amongst us even now. That is why we are not a prey to an overall calamity; otherwise our deeds are the same as those of the destroyed *ummahs*."

Riaz Mian then said that it [i.e. the non-entry of the *qawwals*] is after all the business of the *Sahab-i-Mazar* and he will look after it. On hearing this, Hazrat felt annoyed and said, "It is pure fallacy to think that whatever the saint wants for himself, he looks after it. But, in fact, it is we who are in need of these arrangements and not he. Surely, he will not suffer from pneumonia if the *mazar* is not covered! The tomb too is not there for him. It is meant as a place where we can sit at ease. The *qawwals* too are our need and not his, as he can listen to the heavenly music whenever he feels like it. After all, many of the *auliya* are buried in jungles and on the banks of rivers and rivulets etc., where surely no *qawwal* goes to sing for them. It is these other people whose deeds are deplorable, and they are being given a long rope in the world. They think they will be saved in the Hereafter despite bad deeds. That is an improbability. Whoever takes poison dies. I am not going to spoil my night. I will go for the *urs* the day-after-tomorrow."

● 9th Ramadhan 1363 AH ●

August 1944 AD

Jinnah-Gandhi Meeting. It was being discussed that the next day was a very important one as Gandhi-Jinnah talks were to be held then. Hazrat said, "Tomorrow the fate of India shall be discussed and decided. But have the Hindus and the Muslims thought of what

they shall do if the Government did not accept the decisions arrived at from this meeting? They should say, in one voice, that if their decisions are not accepted, they shall revolt against the British Government. If they do so, the Government, will not dare reject their decisions. But then the Hindus will surely deceive the Muslims as they did after the war of independence and at the time of the *Khilafat* Movement. They always ask the Muslims to take the lead and then fall back themselves.

“If even today the Muslims tell the Hindus that they give up their claim for Pakistan and that the Hindus may rule over them after the British quit, the Hindus will not agree to fight the British jointly alongside the Muslims. They know that the Muslims will dominate in that case. They wish to rule over the Muslims under the protection of the British.”

When someone said that it would be good if all of us saw the Muslims prospering in our life time. Hazrat said that we could see even after our deaths. The difference would be that, in that case, we would not be in a position to participate in the struggle. “So, I do wish that something may happen in that direction even in our lifetime, but why should God accept our wish and give up His Own Will. The world has to be destroyed one day. But, we should not seek our own destruction along with it. We have no business to get involved in destruction. We should keep away from it and try to avoid being destroyed!”

Salvation for the Muslims. When asked if there was, after all, any hope, he said, “Yes! But then the Muslims should prepare themselves to fight against the combined force of the British and the Hindus. Such preparedness is a must for success. If even there is a pact between Gandhi and Jinnah, that may mean at the most that there will be an agreement between the leaders on the two sides. That will not prevent the fights and riots between the Muslims and the Hindus in the streets. Therefore, the Muslims should be prepared to offer the biggest sacrifices in this regard. They will never succeed unless they are ready to take on both the Hindus and the British at the same time.

“If each one of us reforms himself, automatically the whole nation will get reformed. It is the sincerest intention that is needed. Today people are clamouring for Pakistan in order that they may have a state of their own, and some may become governors, others

ministers and may live in palatial houses. This is wrong. The right thing is live for Allah and to die for Allah. No success is possible without this spirit.”

❁ 22nd Ramadhan 1363 AH ❁

11th September 1944 AD

Necessity for *Doa' Saiful Qati'*. Today, Hazrat said that the prayer *Saif-i-Qati'* is a must in order to escape the evils of the war. After that he said that while people think that the end of the war also means the end of all trouble, that is a wrong notion and that there are more troubles to come.

The Last Day. I asked Hazrat if there was not a prediction about India in the writings of Hazrat Uthman Harooni. He said, “Yes! And in the writings of Shah Naimatullah Kashmiri, Islam will prevail but after a great deal of troubles. Everything is given a chance after troubles and there is a time fixed for everything.

“A time will come when evil shall be eradicated and Islam will spread over the whole world. After that there shall be a period of darkness so much so that there will be only one Muslim left in the world and he shall be in China and shall know only the *Kalimah*. He will also be the *Qutub* as it is essential for a *Qutub* to be there in the world. After his death there shall remain only *kufir* in the world for full forty years after which the Last Day shall dawn. This shows that the *Qiyamat* shall be for the non-Muslims only and not for the Muslims.

After Death. “After death man keeps on progressing during *Barzakh* too. The *moulvis* say that progress stops with death. What is really meant is that while in the world man lays his foundations, the building progresses on those foundations during *Barzakh*. But that building is of a different kind.”

Hazrat continued, “At the time of the Last Day, a day shall be equivalent to our thousand years but Lovers of Allah will not be bothered by it. They shall be happy spectators sitting under the shade of the heavens after which they shall meet Allah and benefit from all the pleasures of Paradise promised in Qur'an. The only thing is that man should seek to become a lover of Allah. True Islam is the name for love of Allah. The Qur'an says that a *mu'min* is he, who loves God

intensely.

Superiority of Good Company over Good Deeds. “There was once a person in Peshawar who always used to stress that company had no meaning and that what mattered was deeds. One day he came to meet me when others too were present. I asked him, ‘Moulvi Sahib! Please tell me of a deed by which one may attain the status of the Companions of the Prophet.’ He replied saying that there was no such deed as the Companions benefited by the company of the Prophet. He replied similarly that there was also no deed which could raise a man to the status of those who were the Companions of the Companions of the Prophet and their Companions.

“I then pointed out to him, ‘Why then do you keep stressing on deeds? After all you yourself say that there is no deed which could equal the benefits of company! You seem only to be spreading poison against good company while admitting the benefits of good company.’”

❁ 24th Ramadhan 1363 AH ❁

September 1944 AD

Always Think Death is Near. Tonight, Hazrat said, “Four successive nights have come together which are very auspicious. During the twenty-fourth night *Maozateen* are recited; the twenty-fifth night is an ‘odd’ night and then the twenty-sixth night which is the night of Friday and the twenty seventh night when prayers are to be said the whole night. God-willing, we shall reap the benefits of *Ramadhan* next year too.” After that the subject of death came under discussion.

He said, “Once, the Prophet asked a Companion how near death seemed to be to him. The Companion replied that when he completed one *namaz* he wondered if he shall be alive for the next. Thereupon, the Prophet said that as far as he himself was concerned, he wondered if he would be able to turn his face to the left after turning it to the right at the end of each *salat*.”

He said, “The more a person has firmness of faith (*iman*), the nearer does death appear to him. Those who are tied down to Satan, have only a vague idea of death and think they are going to live long. They do not seem to appreciate that death may occur at any moment. One may stumble and die, there may be an accident or the heart may

just stop working. The lesser the parts of a machine the more is the likelihood of its working longer. My father used to say that man consists of so many complicated and delicate parts that his survival is more amazing than his death.”

Spiritual Benefits (*Faizan*) and Bodily Ailments. During Ramadhan, Hazrat once asked us why we fall ill coming to him. When we confessed our ignorance, Hazrat said, “Fever, cold, earache etc., are all outward signs. The reality is that, when you people go from here, you do not continue to try to progress in your spiritual efforts so that when you come here, you are not able to bear up under the rigours of spiritual training, and some ailment or the other assails you.

“The body is like a column which supports the man. The soul is able to bear up under spiritual (*faizan*) benefits as it derives a certain pleasure from it but the body feels the stress. You people should keep up your spiritual strength so that whenever you are stormed by *faizan*, the body may not suffer.”

Namaz is a Must. He then said, “Tonight is a night of rest. The Qur’an says: *‘Allah does not trouble anyone more than what he can bear.’* He gives man ease as also He binds him to certain duties. As far as *namaz* is concerned, it is enjoined strictly and any lapse in it is not forgiven. If you cannot stand up in *namaz*, you may say it sitting or even lying down. The reason is that while the other injunctions were revealed through Hazrat Jibrail, *namaz* was enjoined directly to the Prophet himself during the night of *Mi’raj*.”

The Best Way of Saying Namaz. During *namaz* you should try to experience that you see Him. If you do not see Him, He at least is certainly seeing you. When I asked him whether the feeling is only a *khayal* (imagination) or is it also a fact, Hazrat said, “Allah has no shape or form. To begin with, one thinks and imagines so but afterwards God shows His light as He may desire. We usually take ‘*khayal*’ to mean a mere imagination. When it is said that a matter is one’s *khayal* we take it to mean that there is no reality in it. But, with Godly persons *khayal* is based on reality. When, in their *khayal* Allah sees them, they know it for a fact. Allah has said in Qur’an: *‘Does he not know that Allah sees him.’* He then asked us to go to sleep as that night was meant for sleep and that night’s sleep was equivalent to keeping awake in the remembrance of Allah. To be able to keep awake

it is the Prophet's Sunnah to sleep."

❁ 26th Ramadhan 1363 AH ❁

September 1944 AD

Sighting of the Moon. Tonight after *Tarawih* Hazrat said, "The Calendar shows that this time the month will be of twenty-nine days. However, the observatory of Hyderabad can give us the correct position, whether the month is to be of twenty-nine or thirty days. In any case, our holiday is on the thirtieth night when the routine for the month of Ramadhan is not observed. The observatory bases its predictions on correct calculation, which is not a matter of knowledge of the unseen while the calendar depends on astronomy and so on."

Knowledge of the Unseen (Ghaib). "If I say that tomorrow shall be a Friday or, if after listening to a speech by Churchill, I say that he had spoken, that would not be knowledge of the unseen; nor would it be so if the *hakeem* feels the pulse of a patient and thus says what is wrong with him. When once a *hakeem* cured Khwajah Hasan Nizami, the Khwajah praised him by saying that his fingers had '*kashf*'. I said jokingly, 'If the *hakeem*'s fingers had *kashf*, our (Sufis') eyes and ears also have *kashf* so that we can see and hear what is far away!'"

Hazrat said, "People do not understand what '*Ilm ghaib*' means. It is not '*Ilm ghaib*' if it is obtained by some subtle sense or through inner eyes. Then it is no longer 'unseen' but it is there before you. The unseen referred to in the *ayat*—'*With Him are the keys of the unseen of which none knows but for Him,*'—is the full knowledge about Allah and His Attributes which no man or angel can have. For instance, Izrail knows the time of every one's death and Mikail knows about people's children and what is to be provided for them. This information they have as it is written down in the *Loh-i Mahfooz*. But that is not knowledge of the unseen. It is of the seen.

"Once Maulana Ashraf Ali Thanwi told these people, 'You are discussing the Prophet's knowledge of the unknown. If that is knowledge of the unseen then Allah also has no knowledge of the unseen because there is nothing unseen to Him.' There was once a person who went to a *wali-Allah* and, before he went, he said to himself, 'If the *wali-Allah* gives his cap to me at the time of meeting him, then I would think him to be a real *wali* and not otherwise.'

When he reached the place, the shaikh said to him, ‘Anyone who seeks a miracle is a *kafir*, it is only Allah who shows a miracle through the Prophet.’ Saying this, he threw his cap at him and said, ‘Take this cap; but you have become a *kafir* as you have sought a miracle.’”

Hazrat said, “It is not for an *auliya* to show *karamat*. That would be only showmanship which they do not like. They are attached with God and seek Allah’s pleasure at every moment. They are not bothered if people are pleased or not pleased with them.”

Reality of *Kashf* and *Karamat*. “Once, two persons appeared before Haji Imdadullah Muhajir Makki. They had decided that if the Haji Sahib gave them an apple each, they would think of him as *wali-Allah*. When they reached him, they saw that he had two apples before him. He gave them an apple each and said, ‘There was, in Baghdad, an ass belonging to a showman. The man used to blindfold the ass and give a handkerchief to one of the crowd. Afterwards he would ask the ass to go and bring the kerchief. The ass then went to the person to whom the handkerchief was given and stood before him. Now if I did not give you the apples you would say that I am not a *wali* and if I gave you the apples the Sufi shaikhs would dub me as good as an ass.’ ”

Then Hazrat said, “Those who seek *karamat* know not that such thoughts take them near *kufr*. The *mu'min* does not need miracles. Hazrats Umar and Abu Bakr never asked the Prophet for miracles. It was the *kafirs* who demanded miracles of the Prophet. Those who were not fortunate to acquire *iman* did not enter the faith even when they saw a miracle. God says, ‘*Even if you were to fly in the heavens, these people will not accept you.*’ At the time of the splitting of the moon, a Rajah in India too saw the splitting and became a Muslim but Abu Jahal, when he saw it, only said that the Prophet was a great magician and had reached even the heavens!

“The Prophet used to avoid the showing of miracles as anyone who still denied after seeing a miracle had to undergo Allah’s punishment. The Prophet showed miracles to the Companions now and then only as a matter of kindness towards them.”

The Prophet’s Kindness. “The Prophet was extremely kind by nature. God says: ‘*The Prophet has come to you from amongst yourselves. He worries if you are hurt. He is ever desirous of your well-being; he is kind and merciful towards the mu'mins.*’ ”

Hazrat then said, “Once the Prophet, in the company of

Hazrat Umar, passed by the side of the grave of a hypocrite and the Prophet prayed for the hypocrite's salvation, which surprised Hazrat Umar. In the meantime a verse was revealed to the Prophet saying, '*If you pray for him even seventy times, the prayer shall not be accepted.*' Hazrat Umar thereupon thought that God himself had supported his stand. But the Prophet said that if that was Allah's order, then he himself shall pray for the hypocrite seventy-one times.

"The Prophet was a personification of kindness. At the time when the *kafirs* inflicted wounds on his person in Taif, he had prayed to God to forgive them as they knew not what they did. It was never in his nature to curse anyone. The *auliya* too never curse anyone.

"Once, there was a *buzurg* in the company of many others, travelling on a road when they ran into a band of thieves. The thieves searched them and, finding nothing with him, they, in their anger, started to belabour him. Afterwards, his companions asked him as to why he did not curse the thieves. Thereupon, he raised his hands heavenwards and said, '*O Allah! Grant them beneficence in the world and in the hereafter.*' His prayer was granted and the thieves all sought God's pardon, became the followers of the *buzurg* and even reached the status of *abdal*."

Is it *Shirk* (Polytheism) to Seek Anything from Other Than Allah? The same day, Hazrat said, "Hazrat Mikail is in-charge of making provision for mankind. Our Maulana Saheb was in Kaliyar Sharif during *mujahidah* along with another shaikh who had a special relationship with Hazrat Mikail. Once there was nothing to eat for a full week. Then that shaikh concentrated on Hazrat Mikail and our Maulana sat under a tree concentrating on God. After sometime that shaikh received a tray of food from above and he invited our Maulana to share it with him. Maulana said, 'You turned to Hazrat Mikail and received the food while I concentrated towards God and my stomach got filled without having to eat! That which you did, amounted to *shyrk*. It is all the same whether you turn to Hazrat Mikail, to *Kali Devi* or to idols. For Allah's friends such attention is *shyrk*. They seek Allah and love Allah all the time.'

Intermittency Stops Progress. "Sustained progress can be achieved by remaining persistent, calm and firm at the tune of receiving *faizan*, otherwise *faizan* is stopped. One should become like the sea which receives every thing and remains calm while the rivulet becomes agitated at every influx.

“One day Moulvi Mohsin Farooqi said, ‘I visited the *mazar* of Shah Turab Ali and his father Hazrat Kazim Ali but I found that there was much more excitement at the son’s *mazar* but the father was quiet.’ Thereupon I said to him jokingly, ‘The father told me that there shall come to you a disrespectful one and asked me to recite a verse to him which says:

Kazim (father of Hazrat Turab Ali) drank wine day and night but did not get drunk thanks to his high capacity.’

“I then added, ‘The fact is that Hazrat Kazim Ali had huge capacities of forbearance and so was calm like the sea, and unlike the rivulet which flows with great noise.’”

“Our Maulana used to relate a story about how to continue to increase spiritual power. There was a boy who was engaged to be married in a village which he happened to visit one day. He stayed in his intended’s house for the night as it had become too dark to return home. They all were to sleep on the roof of the house as it was summer time. He saw that, along with others, a cow was also brought on to the roof lifted by his betrothed. He was so scared that when he went back home he told his father the story and said that he would not get married to the girl who could lift even a cow up the stairs! The father went to the village and verified the story. When asked, the people of the village said that the girl used to take the cow to the roof even since it was a calf newly born. Since then it had become her practice to take the calf up to the roof for fear against the wild animals downstairs. As the calf grew up, the girl’s strength too grew apace with the result that she was able to carry even the full grown cow up.

“One should really keep on increasing one’s spiritual strength just like one’s physical strength. It is not enough to exert one moment and to rest later. If you burn a fire under a cooking pot for a minute and then douse it only to light it for yet another minute, that way the pot will never cook the food. If, however, the fire is kept lit even slowly but continuously the food will be cooked easily. That is why the *arifin* (gnostics) maintain that persistence is higher than *karamat* (miracles).

Abu Yusuf Darani and Khazan. “The Tatars attacked the Muslims and razed everything in their path. They carried out genocide

wherever they went and Baghdad was entirely destroyed. That was under the leadership of Khazan and Halaku who had all the learned Muslim and their *mashaikh* lined up and put to the sword. Khazan was an inhabitant of Turkistan and Magian. Early in the morning he used to line up his victims and he took a piece of a fruit every time a learned Muslim was beheaded. That was the breakfast he enjoyed every day! Once it was reported that a great saint lived in a cottage at a distance. The soldiers went in search of the saint. Thus they arrested him and were on their way back to the capital, when the night fell and they were stranded in a thick forest. There they found a small cottage of a monk in which only two or three persons could be accommodated. So they left the saint outside. Although the monk warned that he was in danger of being killed by a lion outside, the soldiers did not worry because the saint was already going to be killed. In the morning they opened the door expecting to see his bones, but were surprised to see that the saint was sleeping and the lion was keeping a watch over him. Seeing these men, the lion went away and the soldiers took him to Baghdad in the court of the King Khazan. He was made to stand in the row of all others who had been captured from various places and the executioner started killing them one by one. This saint was Hazrat Shaikh Abu Yusuf Darani.

“When it was the turn of Hazrat Abu Yusuf, the executioner struck a blow at his neck, but the sword broke into two pieces. Khazan gave him another sword which also broke. Thus after a few swords were broken, Khazan was surprised, descended the throne and went up to the shaikh. The shaikh said, ‘The time of your embracing Islam has come. Now give up your tyrannies and recite the *Kalimah*.’ Khazan said, ‘I will embrace Islam if you show me one more miracle like this.’ The shaikh said, ‘What kind of miracle do you want to see?’ He said, ‘Walking through fire.’ The shaikh said, ‘This can be done by ordinary jugglers.’ The king said, ‘Alright you should eat poison.’ The Shaikh said, ‘Bring poison as well as brass.’

“When these things were brought he mixed them together and put them on fire in a big kettle. When the brass was boiling hot, the shaikh made *wudhu*, said two *raka'ats* of salat and drank the melted brass with perfect ease. Seeing this Khazan was so impressed that he embraced Islam and started preaching it. Another request he made was that since his whole body was covered with black hair he should pray for its removal. The shaikh spat into a bucket of water and bade him to take a bath. When the king used that water for a bath he was

perfectly alright. After that the king was made to go through the spiritual course at the hands of the shaikh and reached a high status. It is through Khazan that Islam spread all over the central Asian regions. He is buried in a city East of Moscow called Khazan after his name. It is this place to which the Russian capital was shifted during the second world war. Our Shaikh Hazrat Maulana Waris Hasan had visited the *mazar* of Khazan and did a forty days *chilla* there.”

Abdiyat. Hazrat once said, “You people should understand clearly what *abdiyat* means. Suppose there is a poor person having no home and nothing at all, and you have given him a home to live in and food to eat. He is always at your beck and call. There is another man whom you have given tremendous wealth, and you allowed him to live as he wishes to live but in spite of all this, he lays the whole wealth at your feet and wishes to live as you wish him to live. Obviously you will like this latter person more. This is how one should live in the court of Allah Almighty — this is *abdiyat* (slavehood) which is the speciality of our Prophet peace be upon him. He is a ‘slave Prophet’ (*Abduhu wa Rasooluhu*). *Abdiyat* is the highest stage and is attained through the Prophet’s grace.”

Hazrat Shah Waris Hasan’s Way of Life. Hazrat said that our Hazrat Maulana Shah Waris Hasan Sahib used to be associated with rich people. When someone complained about it in front of Shaikh-ul-Hind, Maulana Mahmood Hassan, he said, ‘You people see his exterior, but you are not aware of what duties he has been entrusted with.’

Hazrat said our Maulana Sahib was in the habit of doing everything perfectly well, whether it related to religion or worldly affairs. Having finished his spiritual work by the morning, he would attend to the worldly affairs till noon. He was busy in spiritual work again from *Zuhr* to *Asr*. From *Asr* to *Maghrib* he was busy guiding and training his *murids*, and nobody dared to interfere in this programme.

Hazrat then related, “There was a woman whose son was attached to a *buzurg* (saint); he did not perform his household duties properly. His mother was very annoyed with him and she complained to the *buzurg* saying that he had spoilt the boy who had become quite useless. On hearing this, the saint asked one of his servants to slap her. The servant felt hesitant as it did not seem proper to hit a stranger

woman. Immediately, the woman fell down and died. The saint told the servant that if he had slapped her, she would have lived and that, since he did not do so, there was a slap from on high and, as a result, the woman had died.

“At our Maulana Sahib’s place no one slept right through the night during Ramadhan. He busied them all in *zikr* from after *Tarawih* till *Tahajjud*. The *Tahajjud* was said all together and full Qur’an used to be recited during *Tahajjud*. There used to be about two hundred persons in attendance, and they were all kept busy in their various performances. He himself would stroll around and would check any one who was found indifferent or neglectful. Sometimes, he would sit by the side of one of them. They were permitted to sleep after *Fajr namaz* but no one could sleep after *Zuhr* as other spiritual duties were then allotted. During his travels he used to visit *mazars*. He would ask each saint in the *mazar* with what spiritual exercise he had achieved perfection. On being told he would seek his permission for the same and would ask to be instructed in it. At one time, Hazrat Abdullah Biyabani came and stood by his side for *namaz* which resulted in a state of intoxication for him. He then said to Hazrat Biyabani to go away or else he would report the matter to the Khwajah Saheb!”

Maulana Gangohi. Speaking about Hazrat Maulana Rasheed Ahmad Gangohi, Hazrat said, “He had lost his eyesight in his old age. But, he would not go for an operation, only because if he did, he would have to lie down in bed for at least forty-four hours and would not be able to say his *namaz* standing. He used to say that in the latter part of his life, it was not necessary for him to shut his eyes during *muraqabahs*.

“He was so sensitive that, while proceeding to the toilet one day, he said that he smelt tobacco. His servant saw that there were marks of *paan* (chewed tobacco) somewhere nearby. Seeing this, the servant scraped off the marks. On return from the toilet Hazrat said that the smell was no longer there. The *auliya* are very sensitive in nature. They find it difficult to train their *murids* as there is bad smell from the bodies and hearts of the novices. But they have to bear all that as God has given them the duty to train such people. It is, however, a great test for them.”

Circles of Zikr. Once Hazrat said after a *zikr* session that the *zikrs* done during the session should not be practised individually as it is

harmful. He said the shaikh is a *barzakh* (buffer) during *halqas* (circles) of *zikrs*. *Zikr* done without the shaikh's buffer is harmful.

For example, If a piece of meat is put directly over the flame, it will get burnt. If, however, it is placed in a pot full of water and the whole thing is put over a fire, the meat will cook well. Similarly, the shaikh acts as a *barzakh* just as the pot and water act as a buffer for the meat.

When any *murid* receives unbearable *faizan* during a *zikr* session it is taken away by the Shaikh and whatever deficiency there may be, it is supplied by him.

Power of Three Hearts. "Our shaikhs have said that if three hearts get together, they can crack even a mountain! *Surah Yasin* is the heart of Qur'an, the last part of the night is the heart of time. If a man also gives his heart sincerely, and recites the *surah* during the later part of the night, that would combine three hearts together and all problems may thus be solved."

Hazrat said, "Hazrat Fazlur Rahman was a strict follower of the *shariah*, and did not allow any one to enter the mosque with the left foot first. He kept his own room faultlessly clean and did not tolerate anyone who came in with dirty feet. One day while he was sitting in his room there came a *bairagi* (Hindu mendicant) bare-footed and smoking a smelly *chilum* (smoking tobacco), sat down on the floor by his side. He talked for sometime before leaving. People were thoroughly astonished to see that Maulana not only tolerated his dirty presence but also talked to him amiably. When queried, Maulana said, "He was a person on religious duty and was going in connection with making arrangements for a Hindu *mela* for the purpose of trying to purify human beings towards goodness. If he were to proceed as we would, he would have been beaten and the good he was trying to teach would have been lost."

Democracy. Hazrat said, "Democracy means rule by a majority. But since there is a majority of the ignorant in the world, democracy means rule of the ignorant over the elite. But it is the elite who are fit to rule. Allah himself is a minority of one an irreducible minority; but He is the ruler of the universe. It is therefore the minority not majority who has the right to rule."

Exalted Ecstasy. Once Hazrat was sitting in the *hujra* of Abdus Salam

in the *dargah* at the time of *urs* of Hazrat Khwajah Uthman Harooni, and we were attending a gathering of *qawwali* separately. When we finished listening to the *qawwali*, we went to him and he observed that the *qawwali* was a good one but that it lost its charm when the *qawwals* took to Urdu songs although he was sitting in that room far away from the *qawwali* hall. He said, “The *qawwals* too are justified as they have to sing for the public. If they sing with a view to benefit the Urdu knowing persons that would be justified but they, in fact sing in Urdu as to collect more contributions.” He then asked if anyone had gone into a *hal* (ecstasy) and if so, on which verse. We told him that the verse was:

‘O Prophet! You are our *Ka’bah* and *Qiblah* and
My (i.e. Hasan’s) *sajdah* is ever towards you.’

He appreciated the verse but added, “People try to assess if a *hal* (ecstasy) is true or pretended. If a person’s father dies, he will howl and cry and be sad because the death was of his father who used to provide for him in every way. That would not be a pretended ecstasy of sorrow. This kind of ecstasy will be genuine but not of an exalted order. Now, if the man feels for Khwajah Gharib Nawaz as he helped and succoured him in times of need, or for the Shaikh, or the Prophet or even goes into an ecstasy at the mention of Allah’s name for the reason that these all are of help to him, then, though the *hal* may be true but it would not be of a high order. We only have to see how high and exalted the *hal* is.” He then recited two couplets as follows:

‘I wish it is my neck, O Lord, and not that the enemy
which is lucky to lie under Thy dagger.’

‘My beloved’s countenance is a rose ever fresh.
He is the Beloved to whom both this world and next
bow down in salutation.’

Hazrat said, “This kind of Qawwali is really exalted. It is free from all blemishes of selfishness. It is pure and intense love for Allah and devotion to the Divine Beloved, that makes the *hal* exalted and sublime.”

Meeting Hazrat Sabir Sahib. “Khwajah Gharib Nawaz feels happy if

a person goes to attend the *urs* of his Shaikh whether he attends his own *urs* or not, and rewards him richly. Khwajah Uthman Harooni's *urs* is celebrated only in Ajmer even though his *mazar* is in Makkah. All the rituals are performed there. The Khwajah celebrates the *urs* of both his shaikh and his *murid* too—i.e. of the Qutub Sahib. At the time of his own *urs*, he (Qutub Sahib) attends at Ajmer where the *urs* is of the best.”

After that Hazrat said, “There was an Arab who felt inclined towards Hazrat Sabir Sahib and so he greatly desired to attend his *urs*. He came to India and going to a *buzurg*, he expressed his wish to go to Kaliyar for the *urs*. The *buzurg* dissuaded him as the *urs* time was a crowded one and the Hazrat would be too busy to give him much attention. But, he was not persuaded. The *buzurg* then gave him a letter in an open envelope and told him to deliver it in Kaliyar to a certain person (described to him) who was to be found sitting in the company of some *Bhangra* dancers and addicts of *Charas*. The Arab did not read the letter and delivered it as directed and met the person indicated.

“He was later told that the person he had met was the same he had wished to go to the *mazar* of. The letter had said, ‘When you were in the world, even a bird could not go near you by twelve miles, How is it that you now tolerate such crowds?’ The letter elicited the reply, ‘You could not stop one person from coming to me, how then could I prevent these hundreds of thousands?’ ”

Sabri Urs. “There was a person who went from Amroha to attend the *urs* of Hazrat Qutubuddin Bakhtiar Kaki. But his host there was ready to go to Kaliyar. The guest asked him if he was going to attend the *urs* of the grandson and was not staying back for the *urs* of the grandfather. However, the host did leave for Kaliyar. When the guest went into meditation after the *Fatihah* at the mazar of Qutub Sahib, he did not find him there. So he went immediately to Kaliyar where someone told him that the Qutub Sahib had been there but returned to Delhi! Thus, he was punished for his ill manners!

Those Who Abuse the Companions are Kafirs. Those who use abusive language for the Companions of the Prophet are *kafirs* according to Qur'an. God says:

“Such is the status of the Companions in the Torah and it is illustrated through an example in the Bible saying, ‘As if there is a sprout which is then given strength and it becomes even more strong and thick till it stands by itself; the cultivator felt well about it so that the kafirs are burning with envy.’”

That shows that those who are annoyed with the Companions are *kafirs*. After that Hazrat said, “There was a Shia gentleman who came to me in Peshawar and asked, ‘If, on the last day, Allah asks you who was entitled to the *khilafat* in your opinion, what reply would you give?’ I replied, ‘Firstly, Allah will not ask me such a question. If He does happen to ask such a question, I would say that the Companions were not there in my time nor were they dependent on my vote and as such I never wasted my time thinking about these matters.’”

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Muslim and Mu'min. At one time, Hazrat said, "By reciting the *kalimah* a man does become a Muslim but it is unique to a *mu'min* that he loves God intensely as said in Qur'an:

'Those who are Mu'mins love Allah intensely.'

"Man should try to attain nearness to God through his love for Him. Nearness is not the ultimate stage as there are two personalities involved therein. Man should aim at merging (*fana*) in God so that the duality may disappear through love; he should get himself lost and there shall remain only Allah. After such *fana*, there is eternal life (*baqa*). But, the Christians, the Hindus and the Buddhists and the Jews take *fana* to be the end and the final stage. In Islam the final stage is *baqa*, the highest stage. Such is the perfection of humanity and that is what is termed "*abdiyat*". It should be understood that *fana* is necessary before attainment of *baqa*."

Confrontation in Discussion. "The *salik* must see that he does not get into a confrontation with anyone; that leads to a hardening of the heart, and spirituality suffers with an increase in ego. Therefore, if one enters into a talk, it should be done coolly and only the truth should be uttered with a spiritual concentration towards the other person's heart. There is no point in getting excited if he sees that there is heat developing during an argument; he should get out of it with grace."

Lataif-i-Sitta. Hazrat said, "There are six spiritual senses in a man:

1. *Nafs* : With its centre in the navel.
2. *Qalb* : On the left breast.
3. *Ruh* : On the right breast.
4. *Sirr* : Between the *Qalb* and the *Ruh*.
5. *Khafi* : At the centre of the forehead where the two brows would meet; and,
6. *Akhfaa*: At the top of the head.

"There are two parts of the human body, a higher and a lower. The higher is in *latifa khafi* and the lower is centred in *latifa nafs* which is the headquarters of Satan. All '*wasawas*' (suspicions) first enter in *latifa nafs* and then they spread into *qalb*. All *noor* enters *khafi*, and then spreads to the other senses. In a baby, the *ruh* (spirit) enters

through *khafi*, and when the *ruh* departs the body it leaves *khafi*, last of all. It leaves the body in the following manner: A spot of cold like ice appears on the big toe of the left foot, it spreads up to the navel and from thence to the other leg and then the heart and causes great pain so that the man becomes unconscious.”

Hazrat said, “You people should complete your work quickly for I may leave this world at any time. Hazrat Mazhar Jan-i-Janan had not yet completed his training when his shaikh died. While the shaikh was dying, he was standing in a corner crying. The shaikh then told him, ‘Don’t cry. You may come to my *mazar* three days after my death and should do a *chilla*, whereupon I shall bring about your completion. I shall have spent the first three days in meetings for which reason I am asking you to come to me after the three days.”

A day earlier, Maqsood Hasan Sahib had sent information to Muhammad Hussain Sahib about an attack of paralysis on Hazrat. He wrote that the news was a great sorrow so that he could not eat three meals, but he added that he was not to worry as our Maulana Sahib had said, “I shall put Zauqi to great tasks”, and all those tasks have yet to be done!

One of these tasks was the establishment and settlement of Pakistan which was accomplished by Hazrat in a fitting manner. There must be other tasks too of which we are not aware.

Amal for Avoiding Plague. One day Hazrat said that the verse ‘*Salamun Qaulum mir-rabbir-Raheem*’ be recited two hundred and eighty times in order to avoid the danger of plague. It also applies to other epidemics.

“Once, there was a spread of plague in Ahmadabad. Nizamuddin Premi informed his friends and acquaintances about this verse and entered their names in a register. When, later, a count was taken, it was found that they had all escaped. The point about the number mentioned above is that there are that number of angels deputed for the epidemic.”

Juma’a. Once Hazrat said, “The Prophet holds his court (*darbar*) on Friday from early morning till *Zuhr* and from *Zuhr* till *Asr*. During that period the *darud* should be recited frequently and one should concentrate on Allah between *Asr* and *Maghrib*.

“If after *Asr* a recitation of *Ya Allaho, Ya Rahmannu, Ya Raheemu* is undertaken and one prays to Allah when the *azan* for

Maghrib starts and is ended when the *azan* finishes, the prayer will be granted. This should be continued for three *Juma'as*, and the most difficult matter will be solved. In this way, one secures the help of Hazrat Khizr. The recitation should be done with a rosary in the hand without a count and the number of recitation should be as many as possible.

Surah Taghabun. "If Surah *Taghabun* is recited three times over water which is then sprinkled over the walls of the house, that keeps the house free from plague and epidemics."

Smallpox. "Some European doctors are of the opinion that smallpox vaccinations should be avoided as it sometimes spreads Syphilis. Instead, one should recite Surah *ar-Rahman* and every time '*Fabi-ayye-aalai Rabbi kuma Tukazzibaan*' occurs during the recitation, a knot should be given to a thread and the thread be worn round the neck."

❁ 26th Zulqaidah 1362 AH ❁

25th November 1943 AD

Last night the poetry of Nafees Khaleeli was being discussed, and I said that the book opens with a denunciation of *tasawwuf* which itself shows how able the poet is! Hazrat then said, "Shaikh Sa'adi once wrote a *rubai*:"

Balaghul-'Ulaa-bi-Kamalihi;
Kashafaddoja-bi-Jamalihi;
Hasunat Jami'a khisaalihi,
Sallu-alaiha-wa-Aalihi

(The Prophet reached the highest status by virtue of
his perfection;
On his advent all darkness turned into light;
His manners are excellent,
And deserves praise and admiration by all mankind.)

"And when he recited it there was a furore in the heavens and the shaikh was showered with grace and rewards. When a knowledgeable person described this to a poet, he too wished the same honour

and prepared a *rubā'i* and read it out beautifully looking at the heavens all the time expecting a windfall of grace from above. But all that happened was that a bird flying above him threw its dropping straight into his open mouth! He then explained, 'I know now well how much the heavens understand poetry!'"

❁ 26th Zulqaidah 1362 AH ❁

25th November 1943 AD

DERA NAWAB, BAHAWALPUR

Accountability on the Day of Judgement. When Shahidullah Sahib asked Hazrat whether the distance of 36 miles between Bahawalpur and Dera Nawab was enough to justify concession of half *salat* according to *Shariah*, he said, "I do not think I am capable of accountability on the day of Judgement. Ask those who think they are prepared for it. As for myself if the Almighty says, "What did you do in the worldly life?" I will say, "Sire I did nothing. Thou art the Master. Send me wherever you wish me to go."

Hazrat then related, "During Hazrat Musa's time, there was a *zahid* (ascetic) who died at the age of a thousand years. After his death he asked the angels to bring forward his reward. God told the angels to take him to the brink of Hell where he felt hot and became extremely thirsty. He was told to surrender all his good deeds of his thousand years if he wished for a glass of water. He agreed and then God remarked, 'You have surrendered all your deeds of a thousand years for just a glass of water! And, what would you surrender for all the good things which I had given you in the world?'

"He then woke up and pleaded, 'O God! You are the Most Kind. I was at fault! I can never thank you enough. Please do forgive me out of the plenitude of your mercy. There is nothing that I may offer you!'"

Hazrat said, "Those who insist on an accounting shall be at great loss. It is best not to ask for anything as whosoever pleads for something shall also have to render an account. And whatever He gives without asking, He will not ask you to render account, since He is the Most Bountiful and it is not becoming of Him to render account of what He gave out of generosity. Of course one may beg of Him to give to others; without asking for anything for one's self."

Tabligh—The Correct Method. Hazrat was informed that it was proposed that a university be established at a certain place and that *tabligh* will be one of the departments in that university.

Hazrat said, “To begin with the place should not be named a ‘university’. It should be called either a *Madrasah* or a *Darul Ulum*. The so-called ‘universities’ have destroyed all religious values and the people have started to imitate the West blindly. While it was laid down that even in matters of saying the *namaz*, and in doing other things, there should be no sign of a copying of the practices of the Jews and the Christians; yet, nowadays, we follow the enemies of Islam in all that they do; the creation of Syndicates and Senates too is an imitation of the West. As far as *tabligh* is concerned, it is not the universities from where it can be done. During the earliest days of Islam, a Companion of the Prophet would settle down in an island and, in a short time thereafter, the whole island would turn to Islam. What were the universities and the magazines that the Companion established for that purpose? What is it that they had and we do not have? How is it that we cannot acquire that which they had and which is not in us? *Tabligh*, indeed, emanates from the *khanqahs*, monasteries of Sufi shaikhs.”

Hearing this someone pointed out that the movement started by Maulana Abul Ala Moudoodi is taking its roots in the Punjab and Maulana says openly that he is against the Sufis. Thereupon, Hazrat said, “Abul Ala’s philosophy is based on *Wahabiism* of Najd. They call themselves *Ahl-i-Hadith* and they follow only the *Sahah-Sitta* and ignore all the other books of Hadith as unreliable or weak. Any movement which is introduced in the Punjab, finds followers. The *Mirzais*, the *Chakralvis* and the *Arya Samajists* were all welcomed in the Punjab. That is because the Punjabis are good followers and not good leaders. Moreover, if a large number of persons follow a certain movement, that does not prove the correctness of the movement, because it is the ignorants who are in a majority in the world. The godly ones are always in a minority. One should not be cowed down by a majority.”

Democracy. “Similarly, modern democracy is a Satanic institution, as there is a majority of the *jahils* (the ignorant), therefore Satan has

instilled the idea of democracy in the minds of people so that rule be of the *kafirs*. After all, democracy means the rule of the majority, which means rule of the ignorant over the elite. What else does it mean?”

Kinds of Imitation (*Ittibaa*). “Islam is based on adoption of the practices of the Prophet. There are two ways of adopting his practices. Imitation of his outward deeds and his inner spiritual state (*hal*). The reformists of today do see how a person acts but they do not bother about what his *hal* is. They read up a lot of knowledge but they are not familiar with purity of the man’s inner self. The Qur’an says:

‘He it is Who hath raised up amidst the un-lettered an Apostle from among themselves; who (The Apostle) reads to them passages in the Qur’an and purifies their souls; and teaches them the Scripture and the Wisdom.’

“The Prophet was sent to the *Ummiyeen*, that is those who were not knowledgeable. He told them of the signs of God; purified their inner selves and only after this did he teach them (*ilm*) knowledge. But people nowadays only go for the *ilm* (knowledge) and put up all kinds of claims without bothering about the real aim called *tazkiah* (purification).”

Tasawwuf and the Prophet. People say that the teachings of the Sufis are contrary to what the Prophet taught. This is all wrong. The Sufis follow the Prophet in word and deed. All the Hadith are full of *tasawwuf*. The ‘permission’ and *khilafat* that the great Sufis give are in accord with what Qur’an says. Qur’an says:

“People are called towards God by God’s permission.”

How do these people know what amount of spiritual wealth exists in Islam. It is the Sufis who are real *Ahli Hadith*. Those who deny Sufism are *Ahl-i-Batil* i.e., they are renegades; they follow the easiest of Hadith and let go the strict ones. How then is their method in consonance with what the teachings of the Prophet are?”

Real Iman. “Real Iman according to Qur’an is that the *mu’min* must have intense love for Allah. As there is no difference between a *mu’min*

and a lover of Allah, a *mu'min* has to be a lover of Allah. The exoteric *ulama* attach great importance to outward deeds, but lack the inner spiritual wealth. When our Maulana Sahib was asked how far it is permissible to concentrate on *tasawwur* (picture in mind) of the Shaikh, he said, 'It is clear from a Hadith that a Companion (Abdullah-ibn-i-Masood) used to say as follows: "As if I am looking at the Prophet when he was relating the story of a Prophet." These, are words point to the possibility or reality of shaikh's *tasawwur*. Such thoughts and concentrations too are the result of love.'"

Books of Anliya Allah. "People who refer to the books written by the *anliya*-Allah do not distinguish between what they write in the beginning of their careers and those written later. The two are always different. Books written in the latter part of life are the result of maturity and better understanding and are an improve on their previous knowledge and beliefs. But exoterics are in the habit of quoting their earlier books full of wrong conclusions and deceive the readers. Shah Isma'eel wrote two books, one was the earlier one called *TAQWLATUL-IMAN* which was in the style of the *moulvis* (exoterics) and which is presented by the *ulama* as a standard. But, his later book, *MANSAB-I-IMAMAT* presents quite a different aspect. These *ulama* present to us the former and neglect the latter without appreciating that the latter book presents a more mature view. That is certainly unjust."

Muhammad Sayeed Banarsi. Moulvi Muhammad Sayeed was *Ahli Hadith*. He was initially a Kashmiri Brahmin. During a discussion, he was outwitted by a Muslim by his arguments. Since he had lost in the arguments he thought the Muslim must be right and thus he embraced Islam. He then acquired sufficient knowledge of Islam and started to teach Hadith from Bukhari Sharif which he did for more than forty years. Such people accept only Qur'an and Hadith and they refuse to be guided by any shaikh. They err by misunderstanding Qur'an and Hadith. But if they are put on the right track, they do understand better.

When Maulana Sahib started to teach Hadith in the same place, Benaras, Moulvi Muhammad Sayeed's pupils started to abandon him to join the groups round Maulana Sahib. This annoyed him and he thought of going to Maulana Sahib's gatherings so that he may question Maulana Sahib and thus force him to accept him as a better teacher. When he did go to the school of Maulana Sahib, the latter

asked if he had ever seen the Prophet in his dreams? To which he had to say that he had not. Maulana was surprised to say that the *moulvi* was teaching Hadith for forty years and was not blessed with the Prophet's vision even once. So, he was told to go back and was promised that he would see the Prophet that night because he had visited a *darwesh*. On his return that night he saw in his dream that the Prophet was leading the *namaz* and that *auliya* were saying their *namaz* behind the Prophet. He wished to join in but every time he tried to do so he was elbowed out of the congregation till, ultimately, he fell down. On awakening, he found that he was down on the floor having fallen from his bed. He thereupon went running to Maulana Sahib and stood crying at his door. When Maulana Sahib came out of his room, he fell at his feet and requested to be allowed to join his *silsila*. Maulana Sahib accepted his *bai'at* but told him to continue with his earlier teaching mission without telling others of his experience so that there would be no bickering and quarrels. Those who had known the Moulvi Muhammad Saeed Sahib as Ahli Hadith did not find any change in him but they knew not the tremendous inner change that had come over him!

Repentance Pleases God. "Allah is very pleased when a person repents before Him. An example was given by the Prophet as follows: There is a person who goes on a journey across a vast desert. He takes all he needs on the back of a camel. He beds down on the way and goes to sleep but, on waking, he finds that the camel has disappeared. Being all alone in the vast desert without any kind of provision, he feels, utterly desperate and, giving up all hope, he lies down and awaits his death. Suddenly, the camel reappears with all his provisions. In a fit of happiness he exclaims, 'O Allah' you are my creature and I am your *Rabb!*' The Hadith mentions that Allah is even more pleased and happier with a *taubah* than the state of happiness of the traveller in the story as above. It will be seen that here also the inner spiritual state (*hal*) is dominant over what is uttered by the tongue. While the traveller's words were clearly against *shariah*, still the Prophet quoted the words and the story as an illustration. Nowadays these people do not pay attention to *hal* and judge only by words. Actually even *hal* is not the goal. It is the Reality (*Haqiqat*) which is desired."

He said "Universities, studies and outward *tabligh* are of no use. Who would be more knowledgeable about arguments and illustrations than the Prophet? If everything depended on these, the

whole world would have been converted to Islam under the spell of the Prophet's arguments. But that has not happened. There is yet another weapon, that is *jihad*. Mere words are not enough, you have to be powerful to eradicate evil. The method adopted by the Sufis is very much the same as was the Prophet's.

"There was a person who appeared before the Prophet and said that he was haunted by all kinds of doubts which made his life miserable. The Prophet stroked his chest and, immediately, he became a different person and said that he found himself a true Muslim.

"There was another person who was appointed as a *qadhi* by the Prophet. He was not confident as being a *qadhi* and told the Prophet that he did not find himself capable of discharging such duties properly. The Prophet touched his back with his finger so that he immediately regained his confidence."

Allah Loves His Creatures. "Once a woman's house caught fire and the woman rushed into the burning house and saved her child. The Prophet was present at that time. The woman thereupon asked the Prophet if Allah loved her more than how she loved her child. The Prophet said that Allah certainly did so. Thereupon, the woman posed the query: 'If so, then would Allah let me burn in Hell for a while? As far as I am concerned, I could not see my child burn?' The Prophet, with tears in his eyes, said, 'By God, He will not!' And he repeated those words three times.

"When a Companion was present with the Prophet along with his son and was stroking his son, the Prophet asked him if he loved his son very much. On being told that he did, the Prophet told him that God's love for him was even more than his love for his son."

Hazrat then said, "When God loves us so much, why must we be neglectful towards Him?"

Adherence to *Namaz* Timings. Hazrat said, "A Companion missed his *Asr namaz* on one occasion. He exclaimed that he would not have been as sorry if his son had died as he was for having missed his *namaz*.

"Punctuality at *namaz* has at least one advantage. When a person dies, whether he is buried early in morning or at night it will seem like *Asr* time. When the angels query him as to who his God and his Prophet were, he will ask the angels to wait till he says his *Asr namaz* before he gives a reply."

Varieties of God's Epiphanies (*Tajalliyat*). "God shows His *tajalli* for man in whatever form He so wishes. Hazrat Musa was shown His *tajalli* as a fire and there was a voice from a tree saying: '*I am Allah.*'"

"To our Prophet, it was in the form of *Amard* (a youth) a wonderful *tajalli*. For the *salik* the best *tajalli* is in His Own Form or in the form of his shaikh. The *tajalli* in the form of the shaikh is by way of an official recognition. When Haji Imdadullah Sahib was in meditation at the Prophet's *mazar*, he saw that his shaikh Khwajah Noor Muhammad came and tied the *dastar* (*turban*) on his head saying that Haji Sahib was thereby the *Qutub* of Mecca. There was a *buzurg* from Morocco in Medina who used to spend all his time at the Prophet's *mazar* and used to say only his *farz namaz* there—he did not need to say the *Sunnah namaz* as he was present with the Prophet himself. When the *turban* was tied on Haji Sahib's head, the *buzurg* came forward and congratulated Haji Sahib saying that it was the Prophet himself in the form of his shaikh who had tied the *turban*."

❁ 2nd Shawwal 1363 AH ❁

20th September 1944 AD

Spiritual Strength. Today before noon I was summoned upstairs and Hazrat was talking to a *pahlawan* (wrestler) who was in attendance and the talk was of the death of the son of another wrestler. Hazrat said, "Those who are strong spiritually usually live long whether they are physically lean or weak. Of course, if there is an accident, that would be another matter. And those who have muscular bodies are generally weak spiritually and so they die young."

Hazrat's *Kashf* about Conquest of India. When the Jinnah-Gandhi talks were going on, Hazrat said, "Jinnah declared a holiday on the 21st of Ramadhan, 27th of Ramadhan and Eid day as well. That foretells the dominance of Islam. And that is what will happen. I have been informed that the Muslims will dominate in the end even though they will have to undergo many hardships in the meantime."

"I saw a dream as follows: I saw that there was a state of mutiny and the English (meaning the enemies) were in control of the Jami'a Mosque of Delhi and they had installed machine guns and mortar guns on the *minars* so as to destroy the city. I was standing to the right of the mosque where there were the sacred relics of the mosque and

I saw that the soldiers were all over in the mosque with their boots on, spitting and throwing the butts of cigarettes. I thought of getting out to see what was happening elsewhere, and so I climbed on the overhanging branches of a tree from where I descended to the ground outside the mosque. I then went out of the city. I saw a *mazar* which looked like the *mazar* of Hazrat Nasiruddin Chiragh Dehlvi; the *mazar* was in the centre surrounded by an open space where I went and sat down. There, a Hindu lad came and handed a bunch of keys to the *sahib-i-mazar* (saint of the grave) who handed me the keys. After that, when I went out, I saw a completely different picture. The soldiers were seeking refuge behind bushes and the villagers were chasing them with sticks in their hands. Each soldier was hit on the head and would die.

“I interpreted the dream as follows: The Hindu lad was Hindustan and he surrendered the keys of Hindustan to the *sahib-i-mazar* who gave them to me, a Muslim. Thus, the whole of Hindustan was to be made over to the Muslims. But, the presence of the enemies at the mosque in the meantime showed that the Muslims were to undergo many hardships before they gained their victory. **The Muslims will certainly be rewarded for their sacrifices.** Those who fall shall become *shahids* and will be transported to *Jannah* immediately. Everyone should remain firm of the view that there is an unalterable time for death.

“Even if there is a volley of bombs through which he has to come out; if that is not the time for his death, he will not be harmed. And if his time arrives, he will die even though he may consider himself safe in his home. Thus, there is no point of fearing death. One had best die in the way of God and thus gain immortality!”

Compensation. Hazrat said, “This time I have fully made up for the laxity of earlier three months of Ramadhan. I did not reply to any letters. The longer ones I did not even open and the shorter ones were read but kept aside. I was ill at the time of the last Ramadhan and so did not fast. During the previous Ramadhan too I was not well; I used to keep sitting while you all said your *tarawih*s. This time, I have made up for all that fully and so I feel tired. There will be time for rest after the *urs*. I shall then rest for about ten days and will then prepare to depart on the spiritual journey.”

Stages of Fana. When I asked Hazrat if *fana* was the same for everyone or if there were stages different for different persons. Hazrat said, “*Fana* is according to every person’s capacity. As capacities are different from person to person, therefore, the levels of *fana* too are different.”

Then he started talking about the nature of *wilayat* (sainthood). He said, the older a *mazar*, the stronger its degree of *wilayat* (*nisbat*) and from that, one can gather the time of the *sahib-i-mazar*. Thus one knows if the *mazar* is four-hundred, seven-hundred or even one thousand years old. But, sometimes, a fifty-year old *mazar* appears to be five-hundred years old as the *nisbat* of the *sahib-i-mazar* is very strong.

The Mi’raj (Ascendence) of the Prophet, and Question of Time and Space. Some one pointed out that the *moulvis* explain the time and space factor involved in the Mi’raj by saying: “Suppose there is a watch which shows the time as 12 o’ clock. If you now stop that watch, then, while time will not stop but the watch will continue to show the time as the same 12 o’ clock. Similarly, God stopped the working of the universe as long as the Mi’raj lasted.”

When he heard this, Hazrat said, “This is only a product of the *moulvis*’ minds. The real explanation is as follows: The time in various realms, in the universe is different, one from the other. The time in one region such as earth and above earth cannot be estimated by the time on the earth. Moreover, time and space are only relative entities; in fact there is no such thing as time. Space came into being after the creation of the sun, the heavens and the earth, and time came into being with the movements of the sun and the earth. Einstein has proved through his theory of Relativity that time is relative. This settles the question of time.

“Now, the Europeans say that the atmosphere extends to only a small height above which there is no air, so it was not possible for the Prophet to breathe if he did go beyond that. The answer to that is very simple. Einstein has proved baseless all scientific theories of Euclid and Newton etc. Surely then, such scientific objections too are not to be relied upon! Einstein says that the universe is certainly not as it looks to us. If there are two equally long bars and we look at them from different angles, you will see either one or the other as longer.

Similarly, this world looks different looking at it from different angles. The reality is, of course, different.

“If you are travelling in a train at sixty miles an hour and there is another train going in the same direction at thirty miles an hour, you will feel that the other train is going in the opposite direction at thirty miles an hour. When in a train, you see the trees by the side of the track running in the opposite direction although they are in reality fixed. In the same way, while Euclid bases his geometry on straight lines, Einstein says that there is no such thing as a straight line!

“Having reached such conclusions, the West is now quite ready to accept our postulates; they only need a lighted match stick to blow up their edifice of false notions and conjectures.”

Krishna and Rama. Hazrat once said, “These religious leaders of the Hindus too were men with Divine *nisbat* (relationship). Krishna’s *nisbat* was love of God and Rama was more inclined towards *kashf* and *tajalliyat*.

Lachhman had a higher status than Rama. When Rama and Sita were exiled, Lachhman went into the forest to meet them. When Ravan abducted Sita, she kept throwing her ornaments on the way so that Rama may be able to trace her. When Rama and Lachhman went out to trace Sita, they came across one such ornament and when Rama asked Lachhman, if it was an ornament which Sita used to wear on her feet, Lachhman said he did not know as he had never looked at her feet. Lachhman had never looked at his sister-in-law’s feet, face or person out of respect for her. His absorption (*istighraq*) was very deep.

Maulana Rumi’s Becoming a Murid. Maulana Rumi used to teach in Konya (Turkey) and he is also buried there. At the *mazar*, even now lessons in his *MATHNAVI* are held and many *ulama* attend and give wonderful interpretations of his verses. There is a story of how Maulana Rumi became a *murid*. When Maulana Rumi would come out to give lessons, he used to be accompanied by seven hundred *ulama*. No one was allowed to enter the mosque without being first examined to see that he was a correct person for the lessons. One day, Hazrat Shams Tabrez entered the mosque, sat on the *mimbar* (pulpit) and started to play the flute. He was dressed as a beggar, with long moustaches, a small beard, a twisted turban and with a flute in his hand. The pupils of Maulana Rumi started to protest and the shouting

increased when he started to play the flute. The Maulana felt so overwhelmed by his presence that he asked his *murids* not to interfere with him as he seemed to be unable to comply with the requirements of the *shariah*. And so the lesson continued on the subject matter of the Prophet's *Mi'raj*. One of the pupils asked how it was possible for the Prophet to come out of his *hujrah* (room) when there was no opening in it. After all, the world is a place where cause and effect prevail and here everything is governed by those rules. Maulana tried to explain the matter in three different ways but the pupil was not satisfied. Maulana felt annoyed and asked the pupil to come to him in his room later when he would explain the matter to his satisfaction. Shams exclaimed asking Maulana why he did not satisfy the pupil there and then. Maulana derided him saying, "Are you qualified to speak when your behaviour is against *shariah* and you are playing the flute in the mosque also which is against the *shariah*?"

Shams asked Maulana to punish him if he thought that he was violating the *shariah*! And that if he did not do so, he (Shams) would hold him responsible on the last day.

Maulana felt greatly annoyed and asked his pupils to tie him to a pillar with ropes and to lash him. However, the rope would not stay around Shams, it went through his body as well as the pillar. Shams then turned to the doubting pupil and said, "So! See you what I can do even though I am but a petty servant of the servant of the servants of Prophet? When I am not governed on the law of causality, do you think the Prophet himself was? That is how he did go for his *Mi'raj*."

He said this and walked away retorting that none could give him the lashes! Maulana was so impressed that he stopped the lessons, upturned his books and ran out in search of Shams. He traced him after one whole year and when he did so, he fell at his feet and said, "Having started me on the road you may as well complete my training." Shams then played his flute in both the ears of Maulana and thus transferred to him the Godly connection. Such then is the method used by the Mehlvi *tariqah* for taking in a *murid*. When the flute is so played, those present form a circle and do the *zikr* while dancing in a special way."

A Hindu Teacher's Query. Hazrat said, "Often people who have objections are in some confusion of words. If this confusion is removed then immediately they see the truth. On one of my visits to Gwalior, a friend of mine was my host. An acquaintance of his, a

bigoted Hindu, a Headmaster, came to know of my visit and wished to question me with a view to teach me a lesson! When this gentleman came to see me, he asked, 'What is the relationship between the soul and the body after death?'

"I told him that he must surely know the implications of his question before he had put it to me. When he said he did, I asked him what then he knew of the reality of the soul. The question had three ingredients, the soul, the body and death, so that one must know what these are before the relationship between them is sought. If a boy asks how two and two make five, you will exclaim that two and two is four not five. So before giving an answer to any question one must check the correctness of the question. The Hindu gentleman felt at sea and went away saying that he was thankful to me and that he would turn up again the next day!"

At Gwalior the host wanted to know if breakfast would be served before the *hazri* or after it. Hazrat said that if the *mazar* (of Hazrat Ghaus Gwaliori) is close by we will have breakfast afterwards but if we need to go with transport then we go after breakfast.

Kashf-i-Qubur. "A very outspoken *qadhi* sahib of Peshawar came to my father once and spoke about the Sufis saying, 'When these Sufis go to a *mazar* and concentrate, Satan comes to them in the shape of the *sahib-i-mazar* and talks to them and they think that it was the *sahib-i-mazar*!'

"Thereupon, I said I could give an answer to the question but that I would do so only to the *qadhi* sahib. To that, he replied saying that he himself was the *qadhi*. I said, 'No! You are not the *qadhi*, it may be the Satan in the form of the *qadhi*.'

"The *qadhi* thereupon complained to my father to say that I was calling him Satan! My father had a good laugh at it!"

Shah Abdul Aziz Son of Shah Waliullah Muhaddith of Delhi. Then, Hazrat related to us a number of stories about Shah Abdul Aziz Sahib.

"*Padres* used to go to the Shah Sahib with objections which they used to level against Islam. One of them asked, 'If there are two persons, one sleeping and the other standing by, who should be questioned about a correct pathway?' The idea was whether Hazrat Jesus Christ who is believed by the Muslims to be alive in heaven, should be followed or Hazrat Muhammad who is believed to have passed away, should be followed. The reply given by the Shah Sahib

was: 'The one who is sleeping, as the one who is standing by must also be waiting for him to wake up and direct him!'

"Another asked if the one below should be respected more or the one on top? The answer was: 'The one who is below as roots are always attached to that which is below and roots are the main thing!'

"Once a well known Bishop of Calcutta went to the Chief Commissioner and wished to argue with the Shah Sahib. The Chief Commissioner told him that it was not possible to argue with the Shah Sahib with any success. The Bishop persisted and was countered by the Chief Commissioner saying that they should enter into a bet; if the Bishop lost, he should pay five hundred rupees, and the Chief Commissioner would pay him the same amount if he won!

"The Bishop then went to the Shah Sahib and asked how it was that God did not interfere when Hazrat Muhammad's grandson was placed under the knife, considering that the Muslims think that the Prophet was a *habib* (friend) of God? The reply was that Hazrat Muhammad did go to God for the purpose but he found that God, at that time, was Himself wailing at the state of His only son, who was hanged by the Jews!

"The Bishop was an intelligent person and acknowledged his defeat and went away giving the bet amount to the bearer of the Chief Commissioner as he did not feel up to facing that gentleman!

"The Shah Sahib was a great admirer of horses and was very knowledgeable about them. He could distinguish their worth by sight as well as by the sound of their walk. Even when he lost his sight, he could distinguish one horse from another.

"Once there were a number of students riding a cart. They were discussing the existence of God. When the discussion got too heated and the cartman who was a Hindu, was fed up, he asked them whether God was Hindu or a Muslim. The students tried their best to convince him that God had no religion but the ignorant cartman could not follow their arguments, and insisted on an answer to his question in one word. When they all reached Delhi, the matter was referred to the Shah Sahib to whom the question was repeated.

"The Shah Sahib replied in the cartman's lingo saying that if God were a Hindu, He would not have allowed the killing of cows! The cartman understood at once and desired to be converted to Islam!

"There was a husband who, feeling very annoyed at his wife, told her that if she went to her father's house, it will be as if he had

pronounced *talaq* (divorce) for her three times which would become an irrevocable *talaq*. The poor wife thereupon stopped going to her father's house even when she heard that the father was ill and, later, that he was critically ill. Ultimately, the father died and the wife could not resist going to his house. The *ulama* pronounced that the *talaq* had taken effect. The man was most repentant and did not wish the *talaq* to go into effect. He approached the Shah Sahib who told him that the *talaq* was not effective and that he could take his wife back home. The man said that the other *ulama* had opined otherwise and asked how the Shah Sahib could hold contrary to their opinion. The Shah Sahib sent for the *ulama* and said that since the woman had gone to the house after the father's death, she had in reality gone to the house which belonged to the heirs of her father and not to the father so that the condition of the divorce had not been fulfilled and the woman was still the wife of that man. It is God's Grace that He endows persons with such insight as was given to the Shah Sahib."

"The Englishmen used to be scared of the taking out of the *tazia* processions as that used to be a show of a martial spirit. Once the Shah Sahib opined that it was against the *shariah* to take out such processions. The English Chief Commissioner who was in need of a similar *fatwa* to ban *tazia* processions asked him if that was so; the Shah Sahib thereupon said, 'If it is you, that ask me the question, I would say that the taking out of such processions is a *farz* (obligatory).'"

Shah Abdul Quddus Gangohi. After that, the talk centred round Shah Abdul Quddus Gangohi, Hazrat said, "The Shah Sahib was very fond of *sama*' and he often danced in an ecstasy. Those days, Hazrat Jalaluddin Thanesari was a greatly learned scholar of exoteric tendencies and used to train people in Thanesar; he had a pupil who was also a *murid* of Shah Abdul Quddus. The boy once sought permission from Hazrat Jalaluddin Thanesari to visit his shaikh, Shah Abdul Quddus. While permitting him, the teacher asked him to carry his *salams* to his dancing *pir*! When the pupil reached his shaikh, the shaikh asked him to give the message in the same words as were used, and so he reluctantly did so. He was asked to carry back the reply saying, 'My *pir* not only dances but he also knows how to make others dance.'

"When the pupil carried this message back, Jalaluddin at once started to dance and even tore his clothes in the ecstasy of his dance.

He then went, without loss of time, to Shaikh Abdul Quddus and became his *murid* and became a great shaikh after proper training.

“Once Shaikh Jalaluddin asked Shah Abdul Quddus to be kind to his own son who had not yet benefited from his father’s spirituality while others had so benefited.

“The Shah Sahib told him to tell him this when the son was also present. So, once when he and the son were both there, each pressing one foot of the shaikh, the words were repeated. The shaikh put his foot on the chest of his son and started rubbing it with his toe as if he wished to rub off something. The son said that his chest contained knowledge of Qur’an and Sunnah. The shaikh said that he was removing that very ‘Idol’, and so, there came about a change in the son and he reached great heights of spirituality.”

Translation and Meanings are Different. When the talk was of words and their meanings, Hazrat said, “There was once a *moulvi* who told me that he had converted a Hindu to Islam, taught him to read and write so that he thus understood the meanings of Qur’an. I told him that could not be as he himself did not know the meanings of Qur’an! The *moulvi* Sahib protested but then I asked him what the meaning of ‘*nar*’ was. He said it meant *Aatish* (fire). I said, no that was only a translation from one language to another, what is the meaning? That took him by surprise! I then said that ‘*nar*’ meant that which is in the fire-place and whatever else is said are mere words.

Majzub’s Tafsir of ‘Seeru Fil Ard’. “A *moulvi* was teaching his pupil the meaning of the Qur’anic verse containing the above. He was telling him that it meant, ‘Travel on the earth and see the end of the deniers.’

“There was a *majzub* listening in. He interrupted to say, ‘Don’t teach wrongly as it is *fil ard* not *alal ard*, travel *in* the earth and not *on* the earth.’

“The *moulvi* asked how could one travel *in* the earth. The *majzub* thereupon took the *moulvi*’s head in his hands, lowered it towards the earth and asked him to look.

“The *moulvi* then saw that thousands of dead were undergoing punishments, and that frightened him. As he had seen such punishments being inflicted, he soon thereafter died.”

Hindu Politics. Hazrat said once, “I shall now ask Jinnah to give up the demand for Pakistan, instead, to demand the whole of India for

the Muslims. I have written an essay wherein I have shown that the Hindus are not capable of ruling over even an inch of land, and that they are utterly incapable of entering into politics and also that there is no politician amongst them!”

Farooq Ahmad. Farooq Ahmad was the elder brother of Shah Shahidullah. He was taken ill with pneumonia in Bahawalpur and was transferred from a Bahawalpur hospital to Lahore Mayo Hospital as his condition became worse. There too, the doctors gave up all hope and he remained unconscious for ten long hours. Dr. Basheer, the son of Dr. Jalaluddin, a dentist in Lahore then requested Shah Shahidullah not to remain by his bedside any longer but to go and rest in his house which was nearby. Soon after Shahidullah Sahib left, Farooq opened his eyes, looked in the direction of the chair wherein Shah Shahidullah Sahib had sat and breathed his last.

When the matter was referred to Hazrat, he said, “You two brothers were so close to each other that Farooq could not die as long as you were near him. Thus, when the time came for him to die, God sent your friend to take you away from there to facilitate the passing away of your brother.”

The deceased had desired to be buried in the compound of the *mazar* of Data Sahib (Syed Ali bin Uthman al-Hujwari), but every one said that it was an impossible task and they would demand a great amount of money to allow that. So arrangements were made for the burial to take place elsewhere. However, a stranger came along, out of the blue and he arranged a place in the compound of Data Sahib without any difficulty. After all, it was due to the grace of Data Sahib’s book *KASHFUL MAHJUB* that Farooq Ahmad had embraced Islam and was greatly attracted by Data Sahib. It is Data Sahib whose grace pervades all over and it is he who makes *pirs* of the beginners and perfect men out of those more advanced.

When the cortege was taken to the mosque, a huge crowd followed. When the procession reached the *mazar* compounds of Data Sahib, a cloud came over and shaded the procession and it appeared only there and nowhere else in Lahore. After the *namaz-i-jinaza* (funeral prayers) it started to rain, cooling the atmosphere, again only there. This ‘miracle’ was commented upon in the newspapers too!

Once I said to Farooq Ahmad that there was much vulgarity and lack of *purdah* in Lahore. Farooq Sahib asked me if I had been to

Data Sahib, and I admitted that I had not been there. Then he said, 'First visit the *mazar* and then see what you think of Lahore!'

Kashf. During Farooq's illness, Hazrat was living in Mahim (Bombay) in Haji Farrukh's house. One night Farrukh's younger brother came to the house and wished to see Hazrat. The attendant was told that he would not then see anyone nor would he have his meals. He sent word to Rahmatullah (the visitor) that he should come back the next day or, if he could wait for sometime, he might be able to see him. As soon as the attendant went out, Hazrat shut the door and switched off the light in the room. It seemed that he was at that time, busy with a very important matter. After about two and a half hours, he opened the door and called out to the attendant. He looked very satisfied and happy and was in a contagiously ecstatic mood. He sent for Rahmatullah, the visitor and talked to him happily before sending him away. The next day, a telegram came announcing the death of Farooq Ahmad wherein the time of his death was also mentioned. The time given was the same as when Hazrat had shut himself up in the room. He recited, '*Innalillahi wa inna ilaihi Rajioon*' and kept silent for some time. He then smiled and said, 'It is all great happiness for him! And, it is good that at least one of my party has reached there to receive us.'

He then asked for his meal as if he was very hungry. The attendant had felt that he would be sad to hear the news but the friends of Allah know the real value of death, especially when they are told of the *Maqbaoliyat* or 'acceptability' of one of their own *silsila*.

Revelation of Acceptance. A few days later, Hazrat received a letter from Shah Shahidullah Sahib. While he was reading the letter, Khatib Sahib happened to glance at it and felt that it would be of great interest. So, when Hazrat had finished with the letter, he took it away and read it. The gist of the letter was:

"Please forgive me for having thought, at the time of the sickness of Farooq Ahmad, that we committed a mistake coming away from home. Now, as soon as Farooq regains his health, I shall take him home. I regret this thought of mine for which I shall be grateful if you pardon me. If only I had found a place in your service from birth. I seem to have wasted the twenty three years of my life.

“When Farooq was in the throes of death, I saw the Prophet at his head with you standing by his side and the *auliya* dancing in a circle. When Farooq’s cortege was being taken away, I felt that he was progressing fast spiritually. When his body was being lowered into the grave, then too I saw the Prophet by the side of the grave with you by his side. The *auliya* were coming in, turn by turn, to see. What we all saw at that time was a cloud suspended right over the place and there was a drizzle. Throughout the time of the burial, the cloud was over only this place in Lahore.”

A few days after his death, there was a *halqa* of *zikr* and two or three persons saw Farooq sitting with them. On one occasion, Hazrat said that Farooq was on progressive lines that he was very happy and he also visits Ajmer Sharif.

Another time, when Hazrat was in attendance at the *mazar* of Data Sahib some persons saw Farooq joining Hazrat in his *muraqabah*. Hazrat described him as dressed carelessly as in life, with a *kurta* and *pyjama* and bare feet and head. On his return, Hazrat Sahib lost the way and Farooq was happy that he would be in Hazrat’s company sometime more till he found the way! Hazrat told us that God had accepted the *taubah* of Farooq and that God appreciated his sincerity (*khulus*). He said, “How great is the *mujahidah* (struggle) of the Londoners who gave up their life of ease and comfort for spiritual training.”

Farooq Ahmad’s wife was related to a high government officer Mr. Inayatullah of Lahore and he often used to stay with him. He and his wife used to talk about Farooq day and night after his death. Once, they held a *Fatihah* for him. The lady was in the bathroom washing her hands when she heard as if Farooq was outside and was telling her not to keep praising him so often. She was taken aback, went out but did not see anyone anywhere.

MAHIM SHARIF (BOMBAY)

Presence before God. I once told Hazrat that Farooq Ahmad was very pleased with his visit to Lucknow where he also met Maulana Sahib’s son Bhole Mian and he was full of praise for him. Hazrat said that Bhole Mian was really a good person. His real name was Wa’iz Hasan but he was called Bhole Mian by Maulana Sahib. He then went on to

say, "I was quoted as having said that good and bad persons will all be presented before God, and the objection was raised as to how it could happen that the bad ones be honoured by presence before God.

"I explained it thus: When did I say that both will be presented before God in the same state? Suppose I am invited by the viceroy, I travel by rail and car and am received at the station where a car is in attendance well decorated with flowers, and then the viceroy comes out to receive me; that will not be the same if another person is sent for and is under arrest through the police who belabour him in the process of arrest, produce him before the viceroy who also abuses him. Would the two appearances be on par with one another?"

Shariah and Tariqah is the Same. Hazrat said, "I was once asked how *shariah* and *tariqah* could be the same, as I had once said. I replied that while *shariah* was the prescription, *tariqah* was the filling of the prescription. Thus, in one way, they are not the same and, in another way, they are. It is one matter to be different, but quite another to be contrary."

Wilayat and Nabuwwat. Hazrat once said to me, "The status of *wilayat* is higher than that of *nabuwwat*; *wilayat* is the name of a direct relationship with Allah and *nabuwwat* is an office for the guidance of people. But then it will be wrong to say that a *wali* has a higher status than a *nabi*. This is because every *nabi*, besides being a *nabi* is also a *wali*! Thus the *nabi*'s status is higher than that of a *wali*. This is just the same as the one who is only a friend of the king, is not higher in status than the one who while being a friend is *also* an appointed viceroy of an area. The viceroy is thus a friend as well as a deputy, while the other is only a friend."

Habs-i-Dam (Holding of the breath). Hazrat said "By practising the holding of breath, the soul gains in refinement (*latafat*) and refinement strengthens the soul (*ruh*). Whatever is refined has a greater strength. Electricity is something very refined and so it is much more powerful than fire, water or steam which are all crude. When there is an increase in the refinement of the soul, it gains the power to understand matters of the upper world and it also helps in gaining Divine nearness and presence. Normally, this practice is undertaken during winters by staying under water or even otherwise. But to sit under water gives quicker progress. Qur'an says that everything

derives life in water; man too derives sustenance from water. *Habs-i-Dam* is started by reciting ‘*Allah*’ twenty-one times and the number is increased gradually. Like other exercises, this one too should be done with dedication.”

He said “I used to go to the river during this exercise. The first dive used to be difficult but later on I did not feel like coming out of the water, and felt warm therein. Maulana Sahib sometimes went into the pond after *Isha* and he would spend the whole night therein. He would ask to be told when it was time for the *Fajar namaz* and in the meantime he took only three or four breaths.”

***Surat Mithali* is between Body and Spirit.** Hazrat said, “When the soul gets refined, the *Surat-i-Mithali* (which is in-between the physical and spiritual, sometimes called ‘Astral body’) gains in strength. And that can be very useful. The man may keep sleeping but work continues in that state. The friends of Allah travel about in that state. But they cannot shake hands with any one in that state, as it would be found out that the body is not physical. Of course, when the spirit gets very refined and gains a lot of strength then it can be done.

“Once our Maulana sahib said that when he went to the *mazar* of Maulana Rasheed Ahmad Gangohi he saw him sitting on the grave and on seeing him, he asked Maulana Sahib to come forward. He then told him that while he had completed other things, there was still one thing which he had not till then strengthened. It was *Surat-i-Mithali* (the *barzakh* between body and spirit). On saying this he embraced him. After working hard for fifteen days the deficiency was made up. He said with the aid of this Refined Body, the *auliya*-Allah reach wherever they wish to go.”

Hazrat continued, “The most important aspect of *ma’rifat* is that the *arif* sees that every Name of God (*Asma-i-Husna*) is at work all the time. One of His Name is *Muhyi* (Reviver) and another is *Mumeet* (Finisher). Since every attribute works all the time, therefore the whole universe comes to life and dies at all times. Only, the tremendous speed of transition does not allow us to distinguish between the operations. It is the same as when a number of photos taken are run through the movie projector and a continuity results. Similarly, the two status of the universe keep rotating so fast that we do not notice it. Where does it disappear? It is only absorbed in *Zat*. Since the *arifs* know about this, they are able to travel any distance in a moment and it may also happen that they are present in different

places at the same time. It is in this way that Mir Syed Ali Hamadani Kashmiri dined in forty different places at the same time and at each place he sat down and compiled a *ghazal* at that place, and later on, all *ghazals* were found to be identical.”

❁ 12th Muharram 1364 AH ❁

28th December 1944 AD

MAHIM, BOMBAY

Giving up the World. After lunch this day, I said that if I were to undertake vegetable gardening and dairy farming in our land, it would be very profitable. However, I was scared that it may lead to my involvement in worldly matters. Hazrat replied saying, “It is indeed quite a thing if one were to remain busy with matters of the world and, at the same time, be not forgetful of Allah. If a person stays alone in the jungle and says that he does not tell a lie and does not indulge in libel, that would have no meaning! If a weakling says he does not commit adultery, that again would not be a pointer towards his strength of character. It would indeed be courageous to remain with the world, to earn wealth, to mix with people and yet to maintain a high standard of moral behaviour, without cheating anyone or backbiting or forgetting Allah.

“That man is higher who keeps away from sin in spite of the chance. If you are pitted against a force, your own strength will gain in the process. A man’s spirit thus gains strength in a battle against *nafs* and Satan. The man alone in the jungle remains weak so his *irfan* is also less. Of two equally wealthy persons, the one who takes part in sports, eats well and is strong while enjoying the good things of the world will certainly be much happier than the other if that other is weak, sick and is not able to digest the easiest of food. In the same way, a spiritually strong person enjoys more, is more enlightened and gains more blessings. This does not mean that we should be engrossed in the world all the time. Sometimes, seclusion is also necessary. Just as a student secludes himself and concentrates on his studies and does not think of marriage. It is when he completes his studies, he then does not have to isolate himself.”

I asked if it was enough for people like us to keep away from bad company and concentrate during Ramadhan for ten to fifteen days keeping away from worldly matters.

Hazrat agreed and added, "If you go in bad company with intent to amend them without getting infected by them, that has a great reward. If a person benefits through you and starts saying his *namaz*, you will be rewarded equally with that person; there is no limit to what He can and does give."

Purdah. Addressing Muhammad Husain Sahib, Hazrat said, "When we were talking the other day, there was another person sitting far away who was listening in. He later came up to me and said that he had benefited greatly by the talk. I asked him why he did not come near to us. He said he did not do so as there was a lady sitting by our side! I told him that, surely, if he were travelling by train and a lady was seated nearby, he would not leave the train!

"There was a time when Maulana Shaukat Ali and his peer, Moulvi Abdul Bari travelled with Abul Kalam Azad. At the destination, there was a big crowd, Shaukat Ali and Abul Kalam Azad were taken away in a car and Maulana Abdul Bari, being short of stature was overlooked. However, he was recognised by Surabai (who used to be with Gandhi), and she offered to take him along with her by car. Abdul Bari felt embarrassed as then he would have to sit by the side of a woman! When he explained this to her, she offered to sit in the front seat while the *moulvi* sahib (i.e. Maulana Abdul Bari) could take the back seat. This too was objected to as even then she would be within his sight! However, he was persuaded and they reached the destination. Surabai felt most insulted by the *moulvi* sahib! She said that she would never have pardoned him if he was not a political worker and Shaukat Ali's peer! It was quite a difficult matter to make her understand that in Islam it was our way of respecting women to keep away from them!

"Surely, Islam does not prevent keeping a woman company if it has to be so. It is, of course, wrong to look at a woman with a sinful attitude. If one has to travel along with a woman, it is perfectly safe to consider her to be a mother or a sister."

Qutub Sahib's Grace. Khwajah Qutubuddin Bakhtiar Kaki had gained *khilafat* early. Once when he was only about eighteen years of age, he attended a *sama* session. Someone objected saying that it was improper for him to attend the *sama* as he was beardless! The Khwajah at once stroked his chin with his hands and a long beard appeared! And, he said that his inner age was the same as was shown by that beard.

“In Qutub Sahib’s *nisbat* there is predominance of absorption. Khwajah Gharib Nawaz was very fond of him and he could not tolerate the least disrespect of Qutub Sahib. On one occasion, Begum Bhopal and the present ruler Hameedullah Khan’s grand mother Sikander Begum were in Delhi where she said, ‘I shall now have a house built in Mahrauli (a suburb of Delhi) and shall live in Delhi now and then.’

“When they went to visit the *dargah*, the attendants stopped her. So, she asked them to take her *dopatta* (head dress) rub it on the *mazar* and give it back to her so that she could then rub it on her face. When they took the *dopatta* to the *mazar*, it caught fire. Seeing this, she exclaimed, ‘But even my *dopatta* is not allowed entry here leave alone my person! I must now have a house built in Ajmer and shall go to Khwajah Gharib Nawaz!’

“When she went there, she felt comfortable and so decided to have her house built there. At night, she saw Khwajah Sahib in her dream and he said to her, ‘You have come here and we have been kind to you considering that you are a guest. But we shall not let you stay here. We were not happy when you said that you would not stay in Delhi as the Qutub Sahib did not want you there!’

“Qutub Sahib was very dear to Khwajah Sahib. That is why besides the *urs* of his Shaikh Hazrat Uthman Harooni, his *urs* too is held in Ajmer, and it is performed with grandeur, with *qawwali*.”

The Companions of the Prophet. After that there was talk about Haji Malang Baba who is said to be known as a Companion of the Prophet (SA). Hazrat said, “The Companions rank higher than the *auliya*. In its real meaning, the *auliya* are all Companions but the status of the Companions is higher as they were with the Prophet in this world.”

Hazrat Ghausul Azam. “Hazrat Ghausul Azam was trained in the *Uwaisi* way by the Prophet himself. When the training was completed, the Prophet said to him, ‘This is sufficient for you, but, in order that you may be able to continue the *silsila*, a *bai‘at* at the hands of a contemporary shaikh is essential.’”

Doubts. Hazrat said, “When you are in the company of the *auliya*, you must keep your thoughts under control and keep your heart pure.”

I said, “What should one do when doubts arise in one’s mind in spite of all effort?”

Hazrat replied, “That does not matter. There is no penalty for it. Satan keeps throwing doubts and suspicions into man’s heart but

man should see that he does not accept them. He should keep rejecting them and remain busy with his work.”

Tazkiah, Tasfiah, Tajliah and Takhliyah. “To keep rejecting incoming thoughts continuously for some time and keep the heart pure from their intrusion is termed *tasfiah* but *tazkiah* comes earlier. *Tazkiah* means keeping one’s self free from sins. After *tazkiah* comes *tasfiah* which means to keep a thought continuously in mind for a long time without intrusion. *Tajliah* comes after *tasfiah* and then comes *takhliyah*. *Takhliyah* is the complete absorption in *Zat* so that there be no presence of other than Him; that is being at B in the circle of *suluk* (Refer to Figure 1 in the Introduction). That is, disappearing in Allah, which is called *fana-fi-Allah*. At each such stage, one may stay as long as he may desire and then return to his own stage.”

Muhammad Husain Baray asked the meaning of *tajliyah*. Hazrat said, “With *tajliyah*, the soul brightens up and the body too takes that effect, after *takhliyah* is the place of *abdiyat* when one returns to busy himself in affairs of the world to reform people from within them. Under certain circumstances, care should be taken not to point out directly when something wrong is seen in a person, rather try to bring the mistake to his notice indirectly while addressing someone else.”

Indirect Instruction. “Sometimes an indirect method is very effective. Once, Hazrat Imam Husain found a person doing his *wudhu* wrongly. He did not wish to point out the mistake to the person but, instead, he told Imam Hasan, who was then with him, that he himself would go and do the *wudhu* the same wrong way in which that other person was doing his, and that he, Imam Hasan, should then point out to him that the Prophet used to do the *wudhu* in the other, correct way. When this was done, the man himself exclaimed that he too was doing his *wudhu* wrongly, and he corrected himself accordingly!”

Hindu Dharam and Asceticism. “How is it correct when the Hindus say that one should give up the world and spend a lifetime in caves and jungles? Rama did not give up the world except when he was exiled. Krishna too was a king. There is no giving up of the world in the Hindu religion. Their leaders never did give up the world; they ruled and fought battles. It is thus that the wars of *Ramayana* and *Mahabharat* took place.”

Company. “Once, a Shia came and sat by our Maulana Sahib’s side and said that he was a Shia. Maulana said that he too desired that wayward people should come to him and become good! Thus, he called him wayward and also gave him the benefit of his company. The Shia asked if he could go pray in the mosque. Maulana told him he could do so with pleasure. When he returned to Maulana after his prayers, he asked to be told a *wazifah* which he may recite and also requested Maulana to guide him. He then came on to the right path!”

Wrong Use of *Tabarra*. “*Tabarra* means to be absolved; that is from passing judgements on the *Sahabah* (Companions). These people use it wrongly. Today, the Shias take it to mean abuse of the Companions.

Again, *taqiyya* means ‘*munafiqat*’ or hypocrisy. What other meaning could it have?”

❁ 10th Muharram 1364 AH ❁

27th December 1944 AD

MAHIM SHARIF (BOMBAY)

Good News of *Jannah*. Farrukh Sahib told me that, after I had left, Moulvi Muhammad Hussain Baray and he himself asked Hazrat what was the reason that, while Maulana Waris Hasan Sahib had innumerable *murids*, he had comparatively few. Hazrat replied, “Maulana Sahib’s status was so high that I am like the dust under his feet. Once, Hazrat Mahbub Ilahi was in attendance with his shaikh in Pakpattan Sharif. He was given the good news that those who became his *murids* will all enter *Jannah*. On his return to Delhi, he started making numerous *murids* without hesitation, so that the Prophet’s *ummah* may become *jannatis* as much as possible. Similarly, Maulana Sahib was also given the assurance, so he made as many *murids* as possible!”

❁ 8th Muharram 1364 AH ❁

25th December 1944 AD

BOMBAY

Haji Malang Baba. While we were going to visit Haji Malang Baba, Khatib Sahib related about Maulana Sahib as follows, “There lived an old butcher, by the name of Bhondu, in Nahwa Island (Bombay), who was very pious and observant of Islamic rituals. I was then connected

with the Department of *Deeniyaat* in Marine College. One day, we heard that Maulana Sahib was visiting Bombay and would stay at the residence of Muhammad Saeed. I went to Bombay at once. My sudden departure stirred people's curiosity and they came to know that I had gone to visit my shaikh. When Bhondhu heard the name of Maulana Sahib, he was deeply moved and he started to relate a personal experience. When I returned after Maulana Sahib had left, I was told that whenever Maulana Sahib was mentioned, Bhondhu would weep and become restless. As soon as he heard of my return, he came to me and started to relate the following with tears in his eyes; 'I have known your *pir* sahib for many years. Once he had visited our village in Rae Bareli and some of my friends asked me to go with them to see him, telling me that he was staying with a certain wealthy person. I was indifferent and I said, "Leave him alone! He is but a *pir* of wealthy persons!" But, on their insistence, I accompanied them. When we went to him he greeted us and then addressed us saying, "Why come to me when I am but a *pir* of wealthy persons?" (Using the same words as I had used for him with my friends). He then said, "These wealthy persons have forgotten Allah. It is therefore more needed that they be guided. As far as you people are concerned you are already godly minded and so need not be formally made *murids* as you are *murids* even now!" After that, we requested him to pray for us and we went off.'

Abstention from Drink. This same wealthy person had a dear friend, a barrister; he asked him to accompany him to the *pir* sahib. The Barrister said he was willing to accompany him and to become a *murid* of the *pir* sahib provided the *pir* permitted him to continue to use wine as he was already addicted to it. The wealthy person mentioned this to Hazrat and when the Barrister did go to him, Hazrat asked him if that was his condition. The Barrister easily admitted that was the condition with which he was willing to become his *murid*. Hazrat said he was agreeable provided he did not drink when he (Hazrat) was present. This was agreed to by the barrister. He was then asked to perform his *wudhu* and he was made a *murid*.

Hazrat stayed there for about a week and during this time, the barrister did not drink. When Hazrat left, the barrister prepared to indulge in drink but, as soon as he attempted to put his glass to his lips, he saw Hazrat! This happened repeatedly till the barrister asked his servant to switch off the lights and to close the doors and windows. Even then, as soon as he tried to drink, the lights went on and Hazrat

appeared! Being a man of his word, he refused to drink. After that, he started to loath drinking and he gave up the habit altogether.

The place we were going to, was only a short distance away when the car we were travelling by stopped and could not be restarted in spite of all our efforts. Hazrat then said, "The *sahib-i-mazar* has started to talk to us in hints which mean that one should not depend on anything of this world."

Immediately thereafter, the car started. On this Hazrat remarked that as we understood what he meant the car became alright. Half way up the hill, we visited the *mazar* of Hazrat Bakhtawar Baba and Hazrat sat down in meditation there for fifteen minutes and then said that he found his *nisbat* very refined and of considerable vintage, absorbing and deep. (Whenever Hazrat visited a *mazar*, he would ask his *murids*, what kind of *nisbat* they felt, so that they may learn to distinguish. Sometimes he would himself inform them of the *nisbat*.)

When we reached the *mazar* of Malang Baba, all arrangements for food and rest were available. Hazrat said that since noon is not an appropriate time for *hazri*, we would have our meals first. The meal was obviously of exquisite Utthar Pradesh refinement. Before visiting the *mazar*, Hazrat remarked that he found the *tawajjuh* (attention) profound, and full of love and depth similar to the *sahabah*. So he had no doubt that the *sahib-i-mazar* was really a Companion. He also remarked that the *sahib-i-mazar* was in touch with us even when we started climbing the hill.

Abdul Salam mentioned that the *tawajjuh* seemed to be of the Chishtiya kind and that there were also a number of Hindus too in attendance.

Hazrat agreed and said that the *tawajjuh* was of love. Where there is love, differences disappear. Love knows no sectarianism just as when one is sleepy, the state of the broken bed does not matter, and when one is hungry, even dry bread is welcome!

Hazrat then asked me if I too had felt the force, and I assured him that I had. Hazrat then said, "The one who meets a Companion is known as a *Tabi'i*. This day you all have become *Tabi'is*. The *auliya* too are Companions as they see the Holy Prophet. Hazrat Ghausul Azam and Khwajah Gharib Nawaz were trained by the Prophet. People say that the status of the *auliya* is never as high as that of the Companions as the latter had the company of the Prophet. But they fail to appreciate that, in effect, the *auliya* too are nearly as good as

Companions as they too benefit from the company of the Prophet spiritually!”

Hazrat then saw that there was a crowd of Hindus and Muslims at the *langgar khana* (Common kitchen). He then said, “See how the Hindus and Muslims here are together. Gandhi says Hindus and Muslims are one, but he says one thing and he acts otherwise. When he takes his meals, he does so in isolation like bigoted Hindus.”

Hazrat then asked Khatib sahib, “How is the *nisbat* here?” He replied, “The *nisbat* here is just like that of Ajmer Sharif.” Hazrat agreed that it was very similar, and said that we know now the name of the *Sahib-i-mazar* to be Abdur-Rahman. But it would be inappropriate to try to find out when he came here and from where. “His *nisbat* is deep and intoxicating like those of the Companions who are vast and deep like the ocean, and swallow rivers and call for more. The interest he takes in us is also refined. When we gain more familiarity, we will also come to know more of his history.”

When Shaukat Sahib said he did not feel anything, Hazrat told him to practice concentration, after which he will start to feel more. “We can but tell you what to eat and how to digest, but it is you who have to do the eating! I cannot do that for you!”

Haji Sahib and Hazrat. When Farrukh Sahib asked Hazrat if he had performed the hajj, Hazrat said that he had been for hajj at about the age of ten or eleven with his father. They had visited Haji Imdadullah too who used to sit at *Maliki Musalla* in the *Haram*. Haji Sahib had stroked his head and had prayed for him. When asked if he would now like to go for hajj again, Hazrat said that during the war, hajj was not being allowed but that if he went for hajj after that, he would like to go for some time so that he may be able to stay in Makkah and Madinah for a long period and return after performing hajj a second time, getting Ramadhan over there.”

Main Attribute of the Time. The next morning we left Hazrat Haji Malang Baba. A sedan was arranged for Hazrat. On the way, Hazrat said, “These days Allah’s Attribute of *Ya Muntaqimu* is prevailing over the world during which it is necessary to seek His pardon and to do *taubah*. Every period of time is influenced by one or an other Name of Allah in rotation. Sometimes it is *Sattar*, sometimes *Ghaffar*, *Qahhar* and *Jabbar* and other such names. *Ya Muntaqimu* is predominant now a days. After this is the turn of *Ya Qahhar* or *Ya Jabbar* and then it will be time for the last Day. But *Qiyamat* will not come over

the Muslims; before that the wordings of Qur'an shall be taken away and there will remain no Muslim except one for the whole world, and he will be in China knowing only the *Kalimah*; he shall, however, be the *Qutub* of the time."

Be Straight-Forward. I bade farewell to Hazrat and went to the Bombay railway station but could not catch the train as there was some confusion with regard to my being able to travel on a military pass. When Hazrat asked me what lesson I had derived from the episode. I said that one should be always ready for any emergency. Hazrat, however pointed out that what I had done was wrong as I was trying to travel on a military pass in a wrong way. One should always be straightforward and not depend on gambles. One should straighten out all arrangements so as not to give an occasion to others to deny him. How can you reform others when you yourself do not go straight. One should avoid opportunism and trickery which is indulged in by the Europeans for which God's wrath visits them. It does not matter if we have to travel by third class. Always avoid cheating, lying and deception and taking such chances.

Hazrat added, "All of you are pupils of Abdul Karim Khanzadah who is a great one for such things. Farooq Ahmad too indulged in this now and then but he is now careful. Only Shahidullah is the one who never does such things."

Attendance at Mazars. I once asked Hazrat whether, at the time of visiting a *mazar*, one should think of the *Sahib-i-mazar* or concentrate on *Zat*.

He said in reply, "Just remember the oneness of everything, (*tauhid*). He is All. It is only He appearing through various channels. These persons are but in the nature of *barzakh*s in between. He is presented to us sometimes through the *barzakh* of the Prophet, sometimes through the *barzakh* of Khwajah Gharib Nawaz and sometimes through the *barzakh* of the shaikh but all *faizan* (Beneficence) really comes from Him.

Setting Our Own House on Fire. Hazrat said once, "This war is a punishment from God. In olden days, people believed in God and so, whenever they disobeyed Him there came fire from above, and also rain of stones. Now, since these people have assigned lordship to themselves, they rain balls of fire upon themselves!"

Sir Muhammad Rafiq. He said, "One day, Maulana Sahib suddenly decided to proceed to Delhi and asked me to send for a *tanga* (horse-carriage) to take us to the station. He wished to attend a marriage at Sir Muhammad Rafiq's place. I said that there was hardly any time left for the train; moreover, we could not get together our luggage in such a short time!

"Maulana Sahib insisted that we should start off as we were. When we reached the station the train was very late and Maulana Sahib told me to go and get our luggage in the meantime. Since I could also not leave Maulana Sahib alone, I looked around and found some persons I could send home for our luggage. The luggage arrived before the arrival of the train. Maulana Sahib remarked that we suffered from a lack of *tawakkal* and that if we were to trust God, everything would come easily.

"I also started to wonder how we were to pay for our tickets as we had no money with us. In the meantime the train arrived and the bogie which stopped in front of us was a saloon in which a very rich *murid* of his was travelling. He saw Maulana Sahib and I, and invited us to join him and travel in his saloon, saying that he too was proceeding to Rafiq Sahib's.

"We reached Rafiq Sahib's house in style as we were met at the station. Rafiq Sahib had not been informed by Maulana Sahib as then he would have paid all attention to him and neglected his relatives and other invitees. Rafiq Sahib was, as expected very happy to see Maulana Sahib and told every one else that he would not be able to attend to them fully as he was to remain busy with Maulana Sahib! Maulana Sahib asked for a conveyance to take him to the *mazar* of Hazrat Kalimullah Jahanabadi. A *doli* was brought and Maulana Sahib got in after taking his shoes off. The shoes were carried by Sir Muhammad Rafiq who walked alongside the *doli*. Whenever the bearers walked fast, Rafiq Sahib had to even run behind them! Such a well known and influential person, with a wedding going on, was in the streets of Delhi in that state behind Maulana Sahib! (It may be mentioned that Sir Muhammad Rafiq was a Member of the Viceroy's Council)"

Trust in God. While talking of trust in God (*tawakkal*), Shah Sahib recounted what had been written by Hazrat Syed Muhammad Gesu Deraz (buried in Gulbarga Sharif of Hyderabad Deccan) in a commentary he wrote on *RISALA QUSHAIRIA*. The story reads as follows:

“A *buzurg* was once on the road when he happened to fall into a well. Thereupon, he sat at the bottom of the well quietly asserting that he would come out of the well only if Allah so willed it. After all, he felt, that he had not meant to fall into the well on his own and that it being an act of Allah, it shall be His Will if and when he comes out of the well. A short time afterwards, some passers-by covered the mouth of the well with branches from trees lest anyone passing that way may fall into the well. The *buzurg* watched the proceedings silently, in spite of the urge to call out to the persons to take him out. He felt that he should call upon Allah only as He is the One who hears everyone and is nearest to every man. After the passers-by went their way an animal approached the well, cleared its mouth of the branches and let its tail down into the well. And, he heard a voice saying that he should catch hold of the tail and come out of the well. He did as directed but when he came out he found that it was a wild animal. He also heard the same voice again saying, ‘We have saved you from death by the very means of death.’”

Citing this incident, Hazrat said that man’s protection is taken over by Allah Himself when he has full trust in Him. After all, it is He who is aware of everything about everyone and therefore if a person trusts Allah that is the best thing to do and the most wise. Allah is aware of man’s past, present and future whereas man is certainly not aware of what his future is going to be. Man is not even aware of what happened to him in his mother’s womb before birth and he does not know what is going to happen to him even a few minutes in the future! Who then can think of our good? One should just resign oneself to Allah. Whatever He does for us is bound to be for the best.

● 29th Zulqaidah 1369 AH ●

13th September 1950 AD

MALIR, KARACHI

Stages of *Tawakkal* (As practised by the ordinary persons and by those who are well up with Allah.) Hazrat told us the following story: “Hazrat Habeeb ‘Ajami once went into the bath and left his clothes outside. A *buzurg* (saint), passing that way identified his clothes and stood there to see that they were not stolen. When Hazrat

Habib came out he was asked who he had left to care for his clothes. The reply was that he had left the clothes in the care of the One, who had sent the gentleman to care for the clothes.

“A *buzurg* had once walked out of the congregation when he thought that the *imam* was not pronouncing Qur’anic words correctly. The *imam* was this same Hazrat Habeeb. That *buzurg* at once prayed to Allah that although His Grace is there always, but to inform him of the time of His Special Grace. The reply was, ‘The time was when Habeeb was leading the prayers and you left him and ran away. And now you come asking for the time of special Grace.’”

Hazrat explained the Hadith of when the Prophet had advised an Arab that he should first tie up his camel before he could expect Allah to look after the camel. The fact was that the man was a rural Arab who had not till then reached a high status in his *iman* and hence the Prophet’s advice. Full trust in Allah comes with a full *iman*.

When I asked the meaning of the advice given by Haji Sahib that it is better for a Sufi to trust in God rather than spend time for earning a living, Hazrat said that there are degrees of *tawakkal* as illustrated by Haji Sahib’s reply to Maulana Muhammad Qasim. The question was whether it would be appropriate to leave employment altogether and to trust in God for sustenance. The reply was that the question itself showed that the Maulana had not reached the stage of *tawakkal* where he could give up his own efforts. As and when he reached that particular stage, he would himself give up without asking for permission to trust in God.

● 9th Ramadhan 1370 AH ●

13th June 1951 AD

MAKKAH AL-MUKARRAMAH

Talking of a journey to Makkah, Hazrat related the point of *tawakkal*. He said Shah Waris Hasan Sahib once started on a journey with the intention of performing *hajj*. He took with him only a sheet, a walking stick and a string of beads (*tasbeeh*). He had previously performed *hajj* with hundred’s of people a number of times. But this time he decided that he would perform *hajj* all alone and without any luggage or provision. He boarded the ship, spread his sheet on the deck and sat down. There was a Turkish officer on board who was proceeding to Basrah; when he saw Maulana Sahib, he was attracted towards him. He took him into his own cabin and saw to it that he was looked after properly during the journey.

From Basrah, there was a caravan of Turks going to Baghdad. The Turkish officer entrusted the care of Shah Sahib to the caravan so that the journey to Baghdad was made in comfort. There he visited the *mazar* of *Ghaus-ul-Azam* where he met the keeper of the *mazar* who took him to his house where he stayed throughout his stay in Baghdad. After a few days the keeper of the *mazar* recommended him to the care of a caravan which was to proceed to Jerusalem. He completed this journey also in comfort. From thence too he went to Makkah and back home in comfort.

Another similar journey was related by Shah Sahib. He and Maulana Sahib started on a journey to visit *mazars* in places where there were no roads or mounts. When he started to take a quilt with him Maulana Sahib said there was no need for it and if he felt cold he could use Maulana Sahib's blanket.

Thus, while they had no luggage, they found no difficulty on the way. They were given tea and snacks morning and evening and food twice a day by various persons all the time. Even betels were provided! After that they reached Kalpi Railway Station from where they were to embark for Lucknow.

As soon as the train arrived, a Hindu gentleman came out of the train, touched the Maulana Sahib's feet and quietly went into the booking office. Coming back he put something in Hazrat's pocket after which he left. They got into a first class compartment which had stopped just in front of them.

Usually, Maulana Sahib used to travel first class and Hazrat himself in adjoining servant class but this time Maulana Sahib asked him to travel with him. But Hazrat was feeling very uncomfortable as he had no ticket for the first class. In order to see what that Hindu had put in his pocket, he went into the toilet, looked into his pocket and found two first class tickets and a ten rupee bill. Maulana Sahib teased him asking him if he was satisfied that he was not travelling without a first class ticket! On reaching Lucknow, they proceeded to the house of Naseem Sahib (an uncle of Choudhary Khaliquzaman) where Maulana Sahib used to stay whenever in Lucknow. Naseem Sahib was not at home but there was always a room reserved for Maulana Sahib in that house. He wished that there should be repast of tea with *Huntley Palmer* biscuits. As the host was absent, there was no tea for them. Maulana sahib said that as he had wished for something depending on some one and had not depended on Allah, the chances were that they would not only miss tea but that they may also not get their food that night!

He admitted that he had wished for the biscuits and promised to be more careful in future to which Maulana Sahib remarked that if Allah chose to accept his plea, they may get fed! After a short time Naseem Sahib came in, sought their pardon for having been absent, offered tea and said that dinner would be served soon.

At this Hazrat remarked that as long as we trusted in Allah we got food and tea even in wilderness but as soon as dependence on people came in mind we were about to lose evening tea in the middle of a city! He said that the trouble they had in the first two days of *hajj* was because people brought a lot of luggage in spite of his telling them not to do so.

A *Tawakkal* Cure. Hazrat related another incident where a friend of his (Moulvi Sahib) fell ill in Ajmer. The *hakeem* who attended gave him a prescription which would cost two rupees. Moulvi Sahib kept the prescription with him and gave out the two rupees in charity. The same procedure was followed the next day after which he recovered. On being asked he said that it was Allah's wish that he spent that much money on the poor, which he did instead of wasting it on the prescribed medicine.

A Guest and His Bedding. Hazrat told us of when he had gone to visit the *mazar* of Hazrat Mahmood Sahrai and had his bedding with him. A friend cautioned that there was no need for the bedding and that the keeper of the *mazar* always felt slighted if a guest took his bedding with him. Hazrat continued, "When an ordinary person is upset, Allah who is the King of kings gets more angry when you bring excessive luggage to Makkah. Now going to Madinah be careful and do not take much luggage there. The Prophet is sure to make all arrangements."

At one time I felt the urge to give up service and take to trade, I went to consult Hazrat. He said that I should first think over it to know how much time I would be able to devote to the business. He then went on to relate what Maulana Sahib had told him:

"He said that man is such that he builds a house, undertakes all kinds of difficulties in the process and when the house is complete, the man passes away leaving the house behind! A *buzurg* saw a man once who kept himself thoroughly occupied in his trade so much so that when it was time for *namaz*, he would snatch a few minutes, say

only the *farz* part of the *namaz* in his shop, and busy himself once again with his work. The *buzurg* was rather surprised at it and felt like giving him a bit of advice. But when he approached him he saw that there seemed to be a column of *noor* (light) extending from the man's heart into the skies. On being questioned, the man replied saying, 'Is there no truth in the verse of the Qur'an which says:

'There are also such amongst Allah's people who cannot be kept away from the remembrance of God even while they be busy in trade or other transactions.'"

Hazrat said, "After all the main thing is remembrance of Allah. All the spiritual exercises are meant to keep up remembrance of Allah, and spiritual purification. When remembrance of Allah gets firmly rooted in the heart one gets continuously engrossed in Allah, it is just like one suffering from continuous pain and yet carries out his daily tasks. His attention would all the time be with the pain. Similarly, man can remain engrossed by God even while carrying out his worldly duties. When a relative dies, his remembrance is all the time with the bereaved and, at the same time, he is busy with his duties. Thus should it be with the *salik*. However much he may be busy with worldly duties, he should not neglect the remembrance of Allah."

Everything Should be for Allah. And then he said that whatever is done should be with a view to gain Allah's pleasure. As soon as one's intentions become sincere, then every act will become an act of worship. Says Qur'an:

"Say, verily my prayer, and my sacrifice, and my life, and my death, are for Allah, the Lord of the worlds." (VI - 162)

Godliness (*Lillahiyat*). Hazrat also said, "A Companion having constructed a house took the Prophet to see it. He pointed out to the Prophet all the excellent things which had been built in the house. The Prophet asked why the window had been put in. The reply was that it was there to let in light. The Prophet thereupon remarked that if it had been put in so that the occupants may hear the sound of the *azan*, the whole effort would have been counted as an act of worship."

Hazrat said that before undertaking a mission one should correct one's intentions (*niyyat*). If the *niyyat* is not firm, at least one

should say so as a formality, so that in course of time the spirit of it be captured and it becomes a reality. The outward always has an effect on the inward.

The World is a Caravansarai. Hazrat once said that the world is like a caravansarai. If a traveller making a halt of a few days at a stage starts to build a house there and to buy up gardens, that surely would be a foolish act. The Prophet has said that man's stay in the world is as if he is on a journey. While travelling, he spots a shady tree under which he stops to take rest for a short spell. If the person then thinks that his stay there will be for good and he starts to build his house there, how would it be possible for him to reach his destination?

What is the Destination? There is just one destination for man and that is Allah. The rest, like minor miracles and knowledge through *kashf* are but child's play. One should be trying to obtain His pleasure all the time, do everything only for Him and keep His remembrance always in the heart. This is the stage of submission (*taslim*) and resignation (*ridha*) to His Will. This is the highest stage. Even if He places one in Hell, that too should be welcomed. After all, Hell and Paradise too are relative. The real thing is *Zat* (Divine Essence). Let all relativities get lost in *Zat*.

❁ 8th Muharram 1370 AH ❁

July 1951 AD

MADINAH AL-MUNAWWARAH

The Goal of the Salik. A *murid* asked Hazrat to pray for a grandson for him as he had none. Hazrat asked him if he desired a grandson so that his line may prosper, to which the follower replied that was so. Hazrat thereupon said, "How do you know what your children would be like and what their activities will be like? A *salik* must not be led away by such considerations but he should aim only at securing Allah's pleasure. All his deeds should be oriented towards that aim. If God wishes to throw him into hell, then he should welcome hell with pleasure. Whatever is the Will of Allah should also be our goal. Anything that is done to please Allah is worship and whatever is done to satisfy our *nafs* is a sin even though it may, on the face of it, be a piety. There are some who, instead of saying their *namaz*, recite the

Qur'an as they find more pleasure in it. But, pure worship is above personal pleasure. It is to seek only Allah's pleasure.

Hazrat then related the story about Hazrat Dhunnun Misri. Whenever alone, he would weep uncontrollably like a lost child. Someone near to him asked him about the great sins which he may have committed for which he was so despondent. He replied saying that he did not bother about his sins as they could be washed off in a moment by his Lord even if these were as big as the heaven and the earth. What worried him was the uncertainty of how he stood with God!

Hazrat went on to say, "If a person wished proximity with the king and he also nears his presence, the king would arrange for all good things for him but that would not be his aim. Similarly, anyone who approaches God, is given all the best of *Jannah*. If the king comes to know that the man's approach towards him was intended only to secure the good things of life, he will certainly have but little regard for the man. Similarly, if a person wishes nearness to Allah only to secure the pleasures and luxury of *Jannah* what regard will He have for him? God's pleasure is to be gained only when everything is done only to seek that pleasure neither to gain *Jannah* nor in fear of the tortures of hell. Hazrat Dhunnun Misri used to lament only as he was not sure if he wanted nearness to the King (Allah) for sake of His favours or purely for Him! This is a fine point and it must be borne in mind carefully."

Prophet Ayyub's Trial. Talking about sincerity with the Lord, Hazrat said, "The Devil asked Allah who His sincere subject was at that time. He said it was Ayyub. The Devil pointed out that Ayyub was a well-satisfied person, he had a home, a wife and children, and plenty of wealth. Would it not be worthwhile to test him without all these? So, it happened that Ayyub lost all his children, his wealth and other worldly belongings. He fell ill and his body was infested by maggots with wounds all over. Whenever a maggot fell off his body, he would replace it in the wounds saying that Allah had destined it to feed off his body. He lived in that state for twelve whole years and yet his routine of worship and good thoughts and deeds did not waver.

"After twelve years he became healthy once more, regained his wealth and was given many more children. When Hazrat Jibrail asked if he was happy in the new state or whether he had been happier in

deprivation. Hazrat Ayyub replied that he had been happier in his sorry state. It was then that Allah used to ask him every day how he was. At this question on the part of the Lord, he would go into ecstasy for the next twenty four hours. But unhappily, ever since he regained his health and wealth, he missed that address from God, with the result that he was not as happy as before!”

The Blessings of *Sabr* and *Shukr* (Patience and Thankfulness). Hazrat once said, “Once when the Prophet and his household went without food for three days, Jibrail came to him and conveyed to him Allah’s message saying that if he desired, the mount of Uhud was to be transformed into gold for him. The Prophet replied saying that he be given food for one day and be allowed to go without food the next so that he may taste the pleasures of both *sabr* and *shukr*. There is great wisdom in all that God does. When we have plenty we should be thankful and when in trouble we must exercise patience. All the sorrows and happiness, spiritual ascent and descent, expansion and constriction are from Him and have a meaning for us.”

The Blessings in Hardships. It was on *Eid* day that we had assembled in Hazrat’s Karachi house. At that time Syed Mahbub Hasan, the son of Syed Maqsood Hasan walked in. He had lost his mother only a few months back. On seeing him Hazrat said that though he had good clothes on, his heart was heavy at the loss of his mother. When he saw people well dressed, he remembered his mother even though he did not say anything. God sends souls into this world to undergo such hardships. The Prophet himself was an orphan, his father died before his birth and his mother followed soon after. But such sorrows come to purify the human soul.

Prime Condition for Preachers. Hazrat said that Shah Waliullah had laid down certain conditions for preachers. The most important condition is that the would-be preacher must practice what he intends to preach. Qur’an says: “*Why say you that which you do not do?*”

Abdullah bin Umar learned *surah al-Baqarah* from the Prophet in seven long years. When asked why it took so long, he replied saying that whenever he learned a part of the *surah*, he did not proceed further without acting upon it.

Compassion for the Sinners. Those who are outwardly learned often start to upbraid those whom they think are sinners, without realising

that sinners are after all sick persons, and that they should be dealt with the way a doctor treats his patients. No doubt the sins are the reason for their sickness, but then, if a doctor were to call his patients to account for their mistakes which led to the sickness, would that cure the patients? Relief work comes first. A sick person has first to be put at ease and given whatever comfort is possible — a good bed and all other necessities for comfort should be provided.

The Prophet used to show great consideration towards the sinners. When the *kafirs* had hurt him in the battle of Uhud, and wounded him in his face, he only prayed to the Lord to pardon his people as they knew him not!

❁ 1370 AH, 1951 AD ❁

MADINAH TAYYABAH

***Alim-billah* (He who knows Allah) and the *Alim-bi-Amrillah* (He who knows His commands.)** There are two kinds of *ulama*: Those who know Allah and those who know Allah's commands. Even though the devil is continually in search of persons who may be misguided by him, yet, he cannot misguide the *ulama* who know God and have the awareness of God.

The Best Way of Guidance. Hazrat said there are two kinds of *ilm* (knowledge), knowledge of Allah and knowledge of Allah's commands. The exoterics are aware of only the commands of Allah, without having the knowledge of Allah. Whatever Allah has created is full of wisdom (*hikmat*). The exoteric scholars do not know Allah's wisdom which governs all Divine activity. Such persons have a distorted method of preaching, i.e., correcting by wrong approach. When such an *alim* sees a person with his trousers below the ankle or if he is clean shaven, he starts a tirade against him! When prevented from doing one wrong thing, the human mind turns to yet another. On the other hand the *alim* having the knowledge of Allah has a different method of correction. He looks into the person's heart to see the root cause of the disease. When he finds the cause, he tries to remove it and sows seeds of piety in the man's heart. Such seeds gradually bring fruit without any third person being aware of the correction and the change.

Hazrat also pointed out that a sin which results in nearness to Allah is better than a piece of piety which takes the man away from

Him. The *ulama* who concentrate on edicts touch only the outer man. They are insensate as far as the inner man is concerned, for which reason their preachings are utterly ineffective.

Hazrat then related a story of a woman who took her son to a *buzurg* asking him to do something so that the son may get rid of his craving for sweets. He asked her to come back after a week. At the end of the week, the woman and her son appeared again and the son was just told not to take sweets. After that the son stopped taking sweets. On being asked the reason for the delay of one week, even though he could have told the son the same thing even earlier, the saint replied that as he himself was fond of sweets, he took time out to give up the habit himself before he advised the boy!

AJMER SHARIF

Difference Between the Ulama and the Sufis. Hazrat related, "Once a person approached a *buzurg* and complained that there is great conflict between what the *ulama* say and what the *sufis* opine in many matters. That person did not know which way to turn when seeking answers to such questions. The saintly person asked him not to worry but to do one thing and then the answer to his query will come to him easily *insha-Allah*. He asked him to go to a certain (named) *moulvi* and ask him for an answer to a certain (named) question. When he returned with the answer given to him by that *moulvi* he sent him to another *moulvi* to tell him of the answer given to him by the first *moulvi*. When he did so, that gentleman grew angry and said that the (first) *moulvi* was an utter ignoramus and evil and he upbraided him for having gone to him as he had no idea of the problems of the *shariah*. He thereupon gave him his own answer! He was then sent to a third *moulvi* who behaved similarly running down the other two *moulvis* giving his own answer! On return to the *buzurg*, he was sent to a *khanqah* to seek prayer from a *darwesh*. The man went and asked him to pray for him. The *darwesh* belittled himself saying that he was a mere sinner and directed him to another *darwesh* whose prayers were always accepted by God. When he went to the second *darwesh* and said that he had been sent by the (original) *darwesh*, this one also told him that he himself did not feel competent to pray for him and that he need not have come to him or gone to anyone else when he had approached the very best person in the first instance itself. He added that he himself was nothing before the master whom he had approached. On relating what had happened to him, the *buzurg* pointed

out to him that it was now up to him to follow either the *darweshes* or the *moulvis* as he had seen the behaviour of both.

Three Ways of Knowledge. Hazrat said, "Shah Waliullah has stated that there are three methods in which knowledge may be gained. These are through *aql* (intelligence), *naql* (book-lore) and through *kashf* (Divine inspiration). Nowadays, most *ulama* lack intelligence and inspiration and only depend on books."

Prayer Without Wudhu. "Once at Agra a Westernised youth came to me having heard that I had studied in Aligarh. We held talks on various subjects. Talking of *namaz*, he said that he liked saying his *namaz* but that the performing of the *wudhu* was a tedious affair since one's cuff and collar get utterly spoilt. I replied that it did not matter, and that I would take the responsibility for his not doing the *wudhu* provided he were to start off saying his *namaz*. Thereupon he promised to say his prayers. As it happened, during our conversation there was a *moulvi* present with us who was, all that time, boiling over what I had told the youth. He could not utter a protest in the presence of the youth as the youth was a high government officer!

"When the officer left, the *moulvi* took me to task and said how I could create such loopholes at will in what was enjoined in the *shariah*. I told him that it was very kind of him not to have interrupted my conversation with the officer and that I would be in a position to give him a reply after a few days. When the youth again came to me a few days later, the *moulvi* sahib was again present. I asked the youth if he had started saying his *namaz*. He thanked God and said that he certainly had started his *namaz*. He also mentioned, as a matter of good news for me, that he had also taken to performing the *wudhu* before his *namaz*. I asked him if that did not now spoil his cuff and collar. He said that he did his *wudhu* in the morning while taking his bath as that was quite simply done and that *wudhu* then lasted till the noon *namaz*. After office hours, he took a wash and changed his dress. At that time too it was simple to do the *wudhu* which lasted till after the night *namaz*. Thus, there was no difficulty in the matter of the *wudhu*."

Hazrat added, "The reason for this change was also that I had very earnestly beseeched Allah saying that while I had taken the youth into Allah's presence, it was only for God Himself to show him the full light. Of course, if the youth had continued to say his *namaz* without doing his *wudhu*, that would have become a serious matter."

Your Religion is Best but it is Out of My Capacity! There was once a villager, a Hindu, who was desirous of becoming a Muslim. People told him that he should approach a certain *moulvi* at a distance from the village. The villager woke up early, cooked his meals and proceeded towards the indicated mosque. On the way he thought he would take his meal but then he felt that he should first get over the task he had set for himself before he fed himself.

He reached the *moulvi* sahib who took him in hand at once saying that there should be no delay in the performance of a good deed. As soon as the man was converted, the *moulvi* told him not to eat or drink till evening as it was the month of *Ramadhan*. He also deputed one of his men to teach the villager *wudhu*, *namaz* etc. Thus the villager remained unfed till the evening when he broke his fast. Immediately after his meal it was time for the *Isha*' prayers and then for *tarawih*.

Feeling very tired, he then slept off but was awakened for *sehri* (pre-dawn meal) and was later asked to join in for the morning *namaz*. Thereupon he asked for the *moulvi* sahib and awaited his appearance. As soon as the *moulvi* sahib arrived at the mosque from his house, the villager stood before him with folded hands and said, "*Moulvi* sahib! No doubt your *Dharam* (religion) is very sound and true but it is beyond my capacity. Please keep it to yourself and excuse me."

Thus saying, he walked off. Such is the result of being unduly strict. These *moulvis* are often like this and that is why they can show no results and indeed Islam gets a bad name.

The Urge for Jihad. There were two brothers. One of them went for *jihad* and was martyred. The other wrote to his father asking for his assent to his going for *jihad* in the wake of his brother's martyrdom. The father wrote back to say that he was surprised that his assent was being asked! He had expected that he would hear the news of his second son's martyrdom too! And thus he felt that his (the father's) name had been besmirched. The boy need not have waited for his father's assent.

Jinnah. Once, when communal riots were taking place, Hazrat said, "Muslims must not fear death. The death of a Muslim is no death; it is only eternal life. If the Muslims prepare to lay down their lives in the way of God, there is no power on earth that can stand in their way."

The British are much more scared of the Muslims than they are of the Hindus. That is just why they are bent upon crushing the Muslims. However, this will only increase the zeal of the Muslims. If the British do not accede to their demands, they will become uncontrollable. If perchance Jinnah accepts the demands of the British, these people will not even care for him. But we do hope that Jinnah will never commit any such mistake.”

Key to Salvation. For the Muslims the path of salvation lies in their being prepared to lay down their lives in the way of Allah without paying any heed to what is said by the Government or the rest of the world. The Muslims should make up their minds to die for Allah; after all that is a matter of only a moment. Then God will do His part.

In the Colabah district of Bombay there lived a handful of Muslims. A thousand Hindus, well armed, attacked the village. Faced with this attack the few Muslim made up their minds to do or die; they came out and fell upon the Hindu force with shouts of *Allah-o-Akbar* on their lips. With Allah’s help, this caused a rout in the Hindu ranks. When the Hindus were later put to shame and were asked what happened, they averred that the Muslims were there in large numbers and had outnumbered them! Such are Allah’s contrivances. He helps His own people with aid from the angels.

Battle of Badr. During the battle of Badr, the Muslims were only three hundred and thirteen in number and were opposed by a force many times more than them. Yet, as the Muslims had true faith in their hearts, Allah sent angels to their aid. Under such circumstances, even the *shahids* go to their aid of the Muslims in the shape and dress of living beings. .

Eternal Life. Hazrat said, “I told a *moulvi* that the Qur’an says at one place that we should not think of those who are killed in the way of Allah as dead — they are indeed alive, near their Lord and they also receive sustenance. What exactly does this mean? After all every person who dies has an after-life, even the *kafirs*. It is the body which dies, the souls do not die. If that were not so, there would be no meaning in saying that after death, the souls will be punished or rewarded.

“He replied that life here means life of reward not of punishment. I said it is not only that, the *kafir*’s after-life is one of misery. The question is of life after death and not of the kind of life that will

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be given. At another place, the Qur'an says that one should not say that they are dead (the martyrs) as they are alive even though we have no consciousness of their being alive. What is peculiar to the martyrs being alive when everyone does have a life after death? Allah says that they are alive as opposed to the *kafirs* and others who are not martyrs."

The verse really means as follows as pointed out by Hazrat: "The martyrs have the power to act in the world just like those of us who live therein. They too act in this world and walk about just like us but we do not see them doing so. There can be no other meaning to the words of the Qur'an. As against this, the other dead persons have no power to act like the living ones, in this world even though they are 'alive'. Whenever, the martyrs wish, they can take part in our activities. If we try to interpret Qur'an in any other way, that would lead to innumerable difficulties. Thus, why should we not strive to attain this immortality. After all, our worldly life has to end one day, even if we live for five hundred years. If immortality is desired the only way is to die in the way of Allah!"

Difference between Knowledge and Awareness (*Ilm and Sha'oor*). In July 1951, when we were in Madinah, Hazrat recited the same verse of Qur'an where mention is made of the martyrs and it is said that the martyrs should not be described as dead since they are alive though you are not aware of their being alive. He then pointed out that there is a difference between knowing and awareness. Knowledge could be of something which is absent while awareness is of something which is present. Therefore, when the word awareness (*sha'oor*) is used for the martyrs, that means that they are present amongst us but we are not aware of their presence. When I asked Hazrat who are meant when the word 'you' is used in the verse. Hazrat said that it refers to those who consider the martyrs to be 'dead'.

A Pious Lady's Dream. While in Ajmer in May 1947, Hazrat told us of a dream which a pious lady belonging to Hazrat's *silsila* had seen. The Prophet had appeared to her and told her to feed the hundred *mujahideen* who were with him. The lady was ecstatic and touched the Prophet's feet in her abandon. She felt the feet to be very fair and soft as silk. Involuntarily she rested her forehead on the feet of the Prophet for which the Prophet did not rebuke her. Instead, he kept smiling. When she woke up in the morning she had food cooked and fed a hundred poor persons. Hazrat told us that the dream meant that

the Prophet was with the Indian Muslims with an army of *mujahideen* and that, therefore, the Muslims of India will win through in their struggle. The dream also meant that those who are not able to join in the *jihad* personally should contribute towards the funds of the movement. The dream showed also that the Prophet was pleased with Hazrat's spiritual order (*silsila*) as the lady belonged to it and she had so dreamt. She was the aunt of Khanzada Abdul Karim (RA).

Jihad and Suluk. He then said that no other death is better than that of a *shahid* which is full of happiness, pleasure, and satisfaction. When God asks the martyrs to name their wish, they will say that they desired to be martyrs in God's way yet another time. When a person goes into battle, he gets through his *suluk* (spiritual journey) in no time. For that purpose *jihad* is the best method, as thereby all stages are completed automatically. What other method can be better to attain *fanaiyat* than to lay down one's life in His way?

The Benefits Derived from the Martyrdom of Bihari Muslims. He said that the martyrdom of the Muslims of Bihar shall not go in vain, and that it will result in the Hindus losing the whole of India. Every Muslim's life is very dear to God and to His Prophet. The Hindus having killed thousands of Muslims will have to pay dearly. He turned to Zafar Abid, a minister of the Indian state of Gangath and said that the Muslim standard will also fly in his state. Zafar Abid was a *murid* of Hazrat. Hazrat had visited Dhulia a state near Zafar Abid's and had converted to Islam, two rulers of nearby Hindu states. One of them was Gulab Singh who took the Muslim name of Gulab Shah after his conversion. His whole family became Muslims. They were about five hundred in number.

Politics – A Part of Religion. After that Hazrat gave a reply to my query, "As a matter of fact, *jihad* needs no preparation except *iman* (faith). Other arrangements will be made by Providence. All that is required is to create the right spirit of everyone wanting to lay down his life in the way of Allah. This is the work of the *ulama* and *mashaikh*. They, however, are negligent in this respect and say that politics is not their job. Just consider: *Wudhu* is needed for saying *namaz*, and water must be had for that purpose; there has to be a source of water supply in order that water be available. To perform the *haji*, a journey is a must and for a safe journey there should be peace on the way. How

very shameful it is to expect that the enemies of Islam will provide the water and peace on the way for us to go for *hajj*. Is this not politics?”

End of the British. Some people think of politics as separate from religion although these two cannot really be separated. The British have partitioned the country and that will be to our advantage without being of any benefit to them. Their diplomacy, of which they are very proud, will itself turn against their interests! A snake-charmer generally is bitten to death by his snake, a hunter is mauled by the lion and a diver usually gets drowned. The British say that where their arms fail, their diplomacy succeeds. The chances are that it is their diplomacy that will result in their ruination!

The *Shahid's* Desire. When a person lays down his life in the way of God, the angels take him straight-away to Allah and he is asked by Him to indicate what he desires. The martyr says that he would very much wish to be able to go back to the world and seek martyrdom over and over again. Indeed, there is an intense sweetness when a person undergoes martyrdom. In any other kind of death, be it of the most pious person, there are always some throes of death except for the martyr. Also the martyr hardly dies and he is given life immediately thereafter. Allah says that the martyrs are all alive; only, we are not aware of their being alive. It is reported on the authority of Sardar Ibraheem (the then President of Azad Kashmir), that when a few *Gurkhas* were captured in Kashmir and were interrogated, they said they were not afraid of fighting the Kashmiri soldiers but that they could not face the green-clothed persons accompanying them as the Gurkha bullets had no effect on them! Moreover they found that as and when one of the Kashmiri soldiers died in battle, he would become alive and give battle once more! As the Pathans are full of real faith, Allah aids them through the *shahids*. Those affected by Western ideas do not believe such stories nor are they given such aid by the Almighty.

❁ 27th Ramadhan 1370 AH ❁

30th June 1951 AD

MADINAH AL-MUNAWWARAH

***Lillahiyat* (Godliness) in *Jihad*.** During a conversation Hazrat explained about *jihad*. He said, “There are two things essential in preparation for *jihad*. Firstly, the intending *mujahid* must practise

bearing hunger and thirst; otherwise he will run away when the time comes. And there is hell for those who run away from *jihad*, and even the repentance of such a person is not accepted. Secondly he must have a sincere intention in all purity. To say that we are fighting for our nation and our country, is also a selfish motive. This 'our' should be removed from the heart and *jihad* must be undertaken purely for Allah's sake. For instance there are some persons who prefer the Hanafi way only because their ancestors practised them. This means that they are preferring the way of ancestors and not the Hanafi way as such. That is not a correct bent of mind and heart for a *mujahid*. He must fight for Allah and for Allah alone.

"When Syed Ahmad Shahid and Isma'eel Shahid declared a *jihad* against the Sikhs, the Sikh people sent two young Sikhs to Delhi to kill Shah Isma'eel. They saw him in a mosque walking about in the courtyard which was blazing hot. The Shah Saheb was really preparing himself for *jihad*. The floor of the courtyard was so hot that the Sikhs could not stand there for more than a minute. When the Sikhs saw the Shah Saheb so devoted they were impressed so much that they felt impelled to become Muslims. They fell on his feet and embraced Islam."

God Helps the Brave. We were talking amongst ourselves at night when we heard over the radio that an agreement had been signed between India and Pakistan for the protection of their minorities. Hazrat pointed out that the signing had no meaning, "Previously, there had also been agreements but those too were violated by India. The Pakistanis, poor fellows, carry out the agreements they sign to the letter but Bharat makes it a habit to break them all. All the aircrafts in Karachi which fell to their share were turned over to Bharat (India) but the Hindus never parted with the Pakistani share of armaments. Such agreements have no value. The Muslims should become true Muslims without fear or favour from any side. The Hindus are a mean people and they do not deserve kind treatment. If you pressurise them, they submit but if you are soft with them they press you all the more. If the Muslims had not handed over the arms to them and stood firm these people would have come to their knees and there would have been no killings of Muslims in Bharat, at least not on this scale. The handing over of the arms to the enemy was truly a suicidal act. If one has to die why not do so after killing a few of the enemies? God always supports the true Muslim.

“During the battle of Badr, God sent angels to the help of the Muslims. Similar help is seen to have been given a number of times here too. Maulana Shabbir Usmani, a truthful person once cited the incident where, in a Bharati village there were only thirty-five able bodied persons beside women and children. The Muslims had only fifteen guns amongst them. When a force of two thousand Hindus attacked the village, the Muslims went out of the village and took their positions behind trees and bushes and defended their positions valiantly. As a result, a number of Hindus were killed and the rest retreated.”

“When the Muslims went back to the village, the Hindus attacked once more and were met again by the Muslims bravely. That time too the leader of the Hindus was killed and a number of Hindu casualties resulted. The Hindus were completely disheartened and they turned tail. When the Hindus returned to their homes and were asked how it was that they, with two thousand fighters, could not stand against the few Muslims, they replied saying that the Muslims were certainly about two hundred thousand in numbers! The whole area was full of them for which reason they overwhelmed them easily! There have been other similar incidents.

“We have already cited the incident in Colabah district of Bombay. Hazrat then pointed out that the same Allah was there even now! And we can hope for the same kind of help again and again. When the Muslims become true Muslims, they will see that the whole world will respect and fear them. Leave alone a hundred million, even if one million of us were to become true Muslims, we can give a stand to the whole world. The lives of Muslims is very dear to God and the Prophet. Their blood shall not go to waste and Allah shall certainly avenge it.”

Few in Numbers but Thankful. Once when we were talking about the ‘war’ between Bharat and Pakistan which was expected, Hazrat said, “They depend on their numbers and we on Allah. Allah says, ‘Often has it happened that a few have overrun a large force.’ If we were to be numerous, then that would have been a matter of concern! The ratio of our respective forces is about the same as was during the battle of Badr. And yet our three hundred and thirteen had vanquished the thousand of the enemy. If we had the same kind of few warriors, we can still do wonders in the world. We need no particular weapons if only our faith is of the best. If we lack in faith, then there would be

no hope for us. After all, a firm faith is not difficult to attain. It takes only five minutes. We only need to change our attitude, point of view. *Insha Allah* this will come about in the nick of time from on high.”

He then said that the pleasures of *shahadat* are not to be had any other way, “One who turns his back shall not be forgiven by God. The Qur’an sanctions falling back only in two circumstances either for tactical reasons or simply to join the main force. A bullet in the chest not in the back leads to eternal life. He who dies of a bullet in the back dies as a dog.”

MADINAH AL-MUNAWWARAH

Pakistan a Gift from Allah. During a discussion about Pakistan, Hazrat cited the instance when Maulana Shabbir Usmani went up to Mr Jinnah to thank and congratulate him on the achievement of Pakistan. Mr Jinnah said to him, “I am a mere nobody.” Then lifting his forefinger said, “Pakistan is a creation which God willed.” Indeed, Pakistan was created as a boon from the Prophet.

Doubtful *Shahadat*. When someone pointed out that the *shahids* of Kashmir were not compensated and that their bereaved families were left uncared for, Hazrat agreed but pointed out that if the *shahid* has the idea that his family would be compensated after his *shahadat*, then his *shahadat* would become tainted.

There was a person who complained that while he had done so much for the creation of Pakistan, yet he was not allotted a house or any other thing. He was questioned if he had done whatever he did in order that he would get all these things as reward. Then, if that was his idea, he had merely put in his effort in vain. You must do everything to please Allah and not for personal gains.

The Muslims. Hazrat said the Muslims should be respected everywhere and they should be looked upon with honour and esteem. It should be at least as much as an Englishman is respected nowadays and is able to go without fear wherever he pleases.

Unity of Muslim States. Colonel Shaukat Ali once mentioned that there were three sections among Pakistanis — firstly those who are conservative who wish to adopt old ways; secondly those who are modernists and wish to adopt every thing coming from the west; and thirdly those who mix the two ideas indiscriminately.

Hazrat smiled and said that it sounded as if a person was mixing water with urine. The Colonel felt that the essentials of Islam like growing a beard etc., should be adhered to! Hazrat said that even these should be postponed for the time being. The Muslims are faced with a situation of life and death. All the satanic forces of the world are, at the moment, bent upon destroying the Muslims. What is needed now is that the Muslim states from Gibraltar to Indonesia should combine their forces and resources and present a unified front.

Internal Reform. Only after achieving this unity will it then be the time for internal reforms. As far as conservatism is concerned we are not going to give up even an infinitesimal fraction of Islam. But first comes Islamic unity. Other matters can be dealt with gradually. Gradual reformation is inevitable. This is what Allah has taught in Qur'an.

At the time of early Islam, the Arabs were given to drinking as a part of their daily life. There used to be drinking parties, lavish in themselves and with great enthusiasm. But, God did not issue a firm prohibition all at once. To start with, the evils of drinking were pointed out. The Arabs were so given to drinking that it never entered their head to count the evils of drink. It was God who had to put them wise to it. After some time came the next step whereby they were asked not to say their *namaz* while under the influence of drink. Now people busied themselves in their daily chores from morning till the '*Asr namaz* and after that *Maghrib* and *Isha'* *namaz* followed. Thus, if they were not to say their *namaz* while under the influence of drink, the only time left to them was after *Isha'* and that was the time when they were too tired to hold drinking parties even though some of them did do so.

Thus drinking was controlled to a great extent. After that only was drink prohibited. We should take a cue from such progressive orders. A sudden prohibition has the opposite effect as people do not find themselves ready. They therefore tend to break the law thus laid down. Just now we still have to complete the edifice of Pakistan. It is no time for creating internal difficulties. It is time that we should concentrate on reforming ourselves instead of leaning on government in every thing. After all, the persons who constitute the government are from the people themselves. If the Pakistani people remain unreformed, how will the government be made of reformed people? The organization of mosques, *zakat* and *auqaf* should be carried out

on the level of the people themselves and should be perfected. Government should not be allowed to interfere in these matters which are best taken care of by the people themselves. Poor houses should be established and disabled persons should be looked after, giving employment to those who are capable of doing work. Even if the skins of animals sacrificed during Eid are sold and the proceeds utilised for social work, huge projects can be executed.

Urs and Fatihah. On a question by Sahebzada Abdul Hameed, about permissibility of *urses* in *shariah*, Hazrat replied, "To pray for *thawab* for anyone is universally accepted. Some object to fixing of a date for gatherings where *thawab* is prayed for in someone's favour. But if such a date is not fixed, it may not be remembered. There is, after all, no harm in fixing a date in *shariah*. However, it should not be made an article of faith such that if one does not pray on that date, it will be considered a sin. If there is no such idea then there is no harm at all."

Talking further in this matter, Hazrat said, "When a saintly person dies and is presented before God, he is told to 'sleep the sleep of a bride'. When these words are said to him he feels extremely happy and goes into a state of ecstasy. And why not; it is by way of a certificate from God Himself! It so happens in divine administration that after death and before the Last Day, every year the same state Divine Grace envelops the saint. That is why the Sufis present themselves at the *mazar* of a saint. That occasion is called '*urs*' and is a fixed day. Those without an inner-light object and say that praying for *thawab* can be done any time without it being necessary to fix a date for it. The answer to that is that what ever act is to be done, there is some wisdom (*hikmat*) in fixing a time and place for it. *Namaz* timings are fixed. *Eid* and *hajj* too have their fixed timings and places. No *salat* is *salat* if it is not said at its proper time. Similarly an *urs* too is held on fixed dates."

Unseemly Acts at Mazars. Hazrat said in reply to a question, "Someone asked Maulana Mohammad Husain Allahbadi if he believed that Khwajah Muinuddin Chishti has a say in our affairs and that if so then he must also admit that he does not object to all the unseemly acts that are daily performed at his *mazar*. If that is not true then it would appear that Khawaja Sahib cannot influence our affairs. The reply given was: Khwajah Sahib has the honour of having merged in Allah (*fana*) which means that he has merged in His attributes, qualities,

powers, and policies. This is how all that takes place in God's world shall also continue to take place at the Khwajah Saheb's *mazar*! Why is the same question not being posed for Allah himself to answer? One may say that as there are so many evil acts being done in the world, so Allah either has no power to stop them or He likes them and approves of them. Therefore evil deeds are being done in the *mazar* of Khawaja Sahib for the same reason and policies as are being done in the Kingdom of the Almighty."

Hazrat said that if, during a visit to the *mazar*, you feel a certain spiritual state, that should indicate that the Khwajah's look of grace is upon you. Even if you cannot see him — after all your seeing him does not benefit him — his look upon you, nevertheless benefits you. The more the crowd the more he is inclined towards people. If you receive a single guest, you may see him in your daily clothes but if there are a number of visitors, the host also dresses himself elaborately. It is thus that when, at the time of the *urs*, there is a big crowd of visitors to the *mazar*, the Khwajah Saheb too showers his beneficence wholesale; and yet, the pleasure of an exclusive meeting too has its virtues. Therefore, while the *mazar* should be visited during *urs* time, one should make it convenient to be there before or after the *urs* too. As and when one feels irked, he should go back home in order to digest and then come back again.

❁ 6th Muharram 1370 AH ❁

18th October 1950 AD

Beneficence of Faridi Darbar. The *Bahishti Darwaza* or 'Gate of Heaven', opens at night on the sixth of Muharram. Hazrat reached there at 5:00 p.m. and went to the *mazar* along with all his followers, did *hazri* standing at the western side close to the wall before going into his *hujra*. After sometime he said, "This rain of *anwaar* from Baba Farid's *mazar* is all a reflection of Allah's greatness. Those who are near to God have their status raised automatically. In this material world too the same happens. Those who are near great people are also respected for that very reason."

He then said in a state of ecstasy, "Baba is so much inclined to generosity in his beneficence but there is none to receive from him." He then told us a story: "A king once rode forth when he spotted a beggar girl and was attracted towards her. The girl was taken to the palace where she was washed and dressed in pretty clothes. All the time she was asking for 'bread to eat.' She could not think of anything

higher.” Relating this story, Hazrat repeated that Baba Sahib wants to give us untold riches but we are only worried about bread and waste our whole life in being preoccupied with it.

How to Discard the World. “Once a man asked a saintly person to show him a method how to leave the world. The saint kept quiet for sometime and then suddenly caught hold of the trunk of a tree with both his hands and shouted, ‘Save me from this tree. I wish to be away from it but it does not let go of me!’ If a person wishes to discard the world, he should just leave it. Why...is the world holding anyone?”

How to Increase Spiritual Power. Hazrat said, “For this purpose the standard method is to concentrate on Allah. That is, one should, all the time, think of Him. Concentration is not possible unless the heart is at ease without which, Allah does not find a place therein. When you throw a stone in water, waves result and whatever reflection there was in the surface of the water disappears. But when the water is calm then the reflection comes back. The human heart is also of the same nature. Involvement in the world brings distraction of thought and disturbs the heart. In that state the heart loses its reception of Divine lights (*anwar*).”

Firing of Shots. During the talk above, we heard a shot. It was said that the shot had been fired to mark the departure of the *Sajjadah Nasheen* (keeper of the *mazar*) from his house. Three shots are fired as a matter of custom. Two when the *Sajjadah* is preparing to leave his house and the third when he moves out. Hazrat said, “These are customs of the Mughal kings. They believed in saintly persons. Such was their practice when they visited the saints.” Hazrat said that this practice had nothing to do with spirituality.

Long Hair and Brown Clothes. He continued to say that long hair and brown clothes too have no spiritual significance. It used to happen that a seeker of Allah went into the jungles when they let their hair grow and their white clothes would soon look dirty. But when they returned to their homes, they used to trim their hair and discard the coloured clothing. The practice was only to meet the situation. Hazrat Ali (may Allah enhance his dignity) used to shave his head. He would not have done so if there was any spiritual meaning attached in long hair. The Prophet used to wear his hair long but they used to be trimmed back up to the ears when they had grown up to the

shoulders. Once, the Prophet said that if even a single hair remained dry during a bath of *junub*, the cleanliness as a result of the bath would remain incomplete. When Hazrat Ali (k.w.) heard this, he shaved his head to avoid the hair of his head remaining dry.

Heavenly Gate. By that time the *Bahishti Darwaza*, 'Gate of Heaven' was about to be opened and Hazrat Saheb came out of his *hujra*. At such times there is always a large crowd and the police are also posted to control the crowds. No one is at that time allowed inside the railings around the *mazar*. Yet, Hazrat could not be stopped. He walked straight inside the railings and everyone gave way, he being the first to go through. Meantime the *Sajjadah*, his followers and members of his family too went in and the gate was thrown open. Hazrat's followers too braved the batons of the policemen and reached inside and the place became overcrowded. Nawab Mamdot immediately put his arms around Hazrat and let him pass through the gate easily.

Ceremony of Shells (Cowries). During the *urs* it is customary to shower *cowries*. Once, when this was discussed, Hazrat said, "The reason for this custom is as follows: Baba Saheb one day desired to take a walk. When he looked around, he found Hazrat Khawaja Nizamuddin Mahbub Ilahi absent. A search was conducted. One of the *hujras* was seen to be locked. When one of the servants peeped in, he saw the Shaikh in a wonderful state which the servant could not make out, he ran to the Baba Saheb and told him of what he had seen. At once the Baba Sahib went into an ecstasy, he started to dance and said that his Nizam had that day been honoured with the rank of "*Mahbubiyat*" (Beloved of Allah). At that time there was nothing else except a few cowries in a niche. He took them and threw them among those present to celebrate the occasion. This custom is being observed to this day."

❁ Thursday, 6th Muharram 1370 AD ❁

19 October 1950 AH

PAKPATTAN SHARIF

Brown Sugar During *Fatihah*. This morning Hazrat sent for me and asked me to arrange for *Fatihah*. He gave me five rupees as his contribution and said that sweets must be included in the list of

eatables, as it was a *Fatihah* for Hazrat Ganj-i-Shakr. When a *Fatihah* is performed for Baba Ganj-i-Shakr in Ajmer, brown sugar is always distributed. I therefore, said that such sugar will be included.

Displeasure with Saintly Persons – a Declaration of War Against Allah. After that Hazrat went to the *dargah* by 11:00 a.m. On return to his *hujra*, someone mentioned that while he was very much attached to a certain saintly person (named), he was annoyed at his talk in a certain (named) matter. Hazrat said that to feel annoyed with a saintly person is, in fact, a declaration of war against God. The person averred his great regard for the saintly person but said that he could not control himself at a certain opinion of his.

Hazrat pointed out that this was wrong. Such is the way of Satan who was a dry exoteric without love. Satan had committed a similar mistake when Allah had asked him to bow down before Adam. He had then replied in his vanity that he could not do so as he was made of fire and Adam of mud. That was not *ishq* (love). *Ishq* demands that the beloved's wish be carried out without question and with full willingness. Satan got caught in a question of fire and dust! Such dry persons have no idea of *ishq*. The man then said that his own wife was a Wahabi being the daughter of a Wahabi. Whenever he went to attend an *urs*, she objected, and whenever he sought to be alone for *zikr* she keeps knocking at the door, opens the door and throws the child into his lap. Hazrat smiled and said that he should then throw the child back into her lap but with care to see that the child does not get hurt.

A Rare Example of Godliness (*Taaluf-bi-Allah*). He then cited the case of Baba Saheb when he was in a *muraqabah* (meditation). During his meditation he was informed of the death of his son. He opened his eyes and asked that the son be buried. After that he continued his meditation. When his meditation ended, he asked how his son was doing. They told him that he had died and had also been buried as desired by the Baba Saheb. He nodded in approval and resumed his *muraqabah* (meditation).

● Friday, 7th Muharram 1370 AD ●

20 October 1950 AH

Not to Visit the Mazar Repeatedly. After the *Juma'a* prayers Hazrat

went to the *dargah*; while going towards his *hujrah* he saw some of his disciples busy in supplication. He addressed us in the *hujrah* saying, “If a beggar seeks alms and is given something and the beggar goes there again begging, will he not annoy the person? There is even the possibility that he may take back what is given and even smack him. There is no need to go on beseeching. Of course we are like his children. People visiting *mazars* should bear this in mind and should not be in a begging mood all the time. You may say the *Fatihah* from outside. Inside, many saints of the past are busy in meditation. At the most, an inside visit be restricted to once a day or only when the saint so desires. Otherwise pray *Fatihah* and be attentive from outside.

“Indeed, it is sometimes better to be attentive from a distance. You can enjoy the beauty of the sun from a far. Eyes are dazzled when you are near. Meaning that total vision is possible when you are looking from a distance. While being too near one is overwhelmed into the state of Divine intoxication.”

❁ 1370 AH, 1951 AD ❁
MADINAH AL-MUNAWWARAH

Allah's Darbar. In the Holy Prophet's assemblies, people used to sit around respectfully and quietly wherever they found a place. All benefited from his presence. The same happens today too; wherever you sit around the *rauda* you are in his presence. If a blind person sits in the sun, he may not see the sun, but he will surely feel its heat. This is in fact Allah's *darbar*. Allah's *faizan* (beneficence) reaches people through the agency of the Prophet. Once, three persons arrived in the Prophet's assembly. One went through the crowd and took a seat in front, the other sat behind the others and the third, not finding a seat, went away. Hazrat Jibrail was thereupon sent to tell the Prophet that: “The first man got what he wanted, Allah was sorry for the second and the third was the deprived.” Why should Allah be sorry? It is because it was Allah's assembly in which the Prophet (SA) was acting as a representative of Allah. And that is what Khisroe said in his verse when he said that “It was Allah who presided at the assembly where the Prophet was as a lamp, shedding his light all round. The original verse is:

Khuda Khud meer e majlis bood
Ander la makaan Khisroe
Muhammad Shama mehfil bood

Nearness to the Prophet in Madinah. Hazrat said, “One can perform other prayers at home but that nearness to the Prophet which is possible in Madinah is not to be found at any other place. One should all the time be attentive towards him while in Madinah. Sometimes reciting *darud* (blessings on the Prophet), sometimes just being attentive towards his soul. While walking, sitting, getting up, always be attentive to him. What is the fun in looking at the buildings in Madinah. Once Maulana Saheb inquired whether the houses at Ajmer sharif were “*katcha*” or not. We asked haven’t you seen them? He replied that in the presence of the Khawaja Saheb he kept his eyes lowered and did not look here and there at all.”

A Rule of the Spiritual World. I happened to mention once that I sometimes feared going to the *Rauda* as it may be unmannerly to do so again and again. Hazrat pointed out that one does not have to go anywhere. The Prophet is hearing whatever we speak here. He is all the time present. If the Prophet can hear us under the heavy load of earth at the *mazar*, is it not possible for him to hear us elsewhere? He does and can see and hear us wherever we may be. It is a rule of the spiritual world that whenever one is attentive towards another’s soul he responds and is also attentive. This is so in the physical world: when a person calls someone, he turns round to look at him. That is the method of attracting a saint’s attention. Think of him and he will respond. Therefore, throughout the stay in Madinah one should concentrate on the spirituality of the Holy Prophet which will result in the Holy Prophet attending to you. It makes no difference whether you are inside the *Haram* or outside.

In response to a question, he said, “I could even sit down and meditate, for which the best place is the *Raudatul-Jannah* (the place between the pulpit and the *mazar*). Another favoured place is the place of the *Ashaab-us-Sufa*, where a party of the Companions (which included Abu Hurairah) were always engaged in worship. That was the place from which *tasawwuf* took its birth and it is a place full of *barakah*. There is yet another place suited for meditation, that is the place from where the Green Dome is to be seen. It is to be reached

through the Majidi gate and to its right. It is also a form of worship to keep looking at the dome just as it is so to look at the Ka'bah. Such vision leads to revelation of the secrets of Oneness (*tauhid*). One should consider the spirituality of the Holy Prophet as a magnifying glass through which the secrets of *tauhid* (Oneness) are understood. It is thus that *tauhid* (Oneness) of Allah seeps into the human heart.

❁ 1370 AH • 1951 AD ❁

MADINAH AL-MUNAWWARAH

Proper Etiquettes. Once Aurangzeb asked a vizier of his about his feelings when he came to the *darbar*. The vizier was a sensible person. He replied saying, "When one approaches a learned person, he keeps his tongue in check so that no inappropriate words are spoken. In the presence of the king one should keep his gaze lower and when he is in the presence of a *waliullah* he keeps his eyes on his heart lest any doubts or false ideas find their way therein." Aurangzeb asked him what kind of care he observed in his presence. He replied, "When I am in your presence, I am careful about all three." Hazrat then said, "We are in the presence of the Prophet, the beloved of Allah who is the ruler of rulers. One should take full care within the *Haram*. One should neither let his gaze wander around, nor should he talk loudly nor may he walk fast. And one should not let any doubts enter his heart."

❁ 1370 AH • 1951 AD ❁

MADINAH AL-MUNAWWARAH

Special Feature of Madinah. The best gift one can take to Madinah is the recital of *darud* (*salawat*). Besides that, one must keep one's self tuned to his relationship with the Prophet. Other forms of worship can be easily done at home. In Madinah it may not even be compulsory to recite Qur'an in order to convey *thawab*. Any worship that we undertake, the *thawab* in that connection automatically reaches the Prophet. If a person encourages you to say your *namaz* and as a result you do say your *namaz*, he too will share in the *thawab*. We have received Islam through the Holy Prophet and so he receives the *thawab* for every act of worship which we perform. Therefore, one should busy himself in *darud* and *salam* while in Madinah.

Once a day, you may present yourself at the tomb. He will give you whatever he thinks fit. After all a patient does not tell the doctor

what medicine to give him. The prescription is within the discrimination of the doctor. Whether we see the Prophet or not, our presence before him is sufficient. Within the Mosque one should not wander around as that amounts to bad manners. Within the Mosque we should keep our eyes lowered and should concentrate on him.

Hazrat *Ghaus-ul-Azam* at the Prophet's Tomb. Hazrat described how *Ghaus-ul-Azam* was found sitting at the tomb of the Prophet. Hazrat said that a person saw in a dream *Ghaus-ul-Azam* sitting in a corner, pale of face with head bent low and full of humility. It is this kind of manners that must be observed at the Prophet's tomb.

Hindu Keeper of a *Mazar*. Hazrat related, "There is a *mazar* in Gulbarga Sharif which the Hindus claim is the grave of a Hindu. The Muslims say that a Muslim saint was buried there. The Hindu keeper had a manuscript in a Deccan dialect with him with the help of which he used to answer people's questions. Before the Bharaties invaded Hyderabad, a state commissioner asked the keeper about the fate of Hyderabad. He said that Bharat was going to invade Hyderabad, and conquer it. When the commissioner asked about his own future, the keeper replied that he was to be killed. The commissioner thereupon snatched the manuscript in a fit of anger. Afterwards, Hyderabad was invaded and the commissioner was also killed.

"When the military government was established, the keeper approached the military governor and asked for the return of the manuscript which was done. The governor asked him to say what future there was for Bharat. The reply given was that the Pathans were to invade Bharat and will kill a large number of the Hindus with blood flowing in the streets. The leader of the invaders too would be a Pathan."

Divine Justice. Hazrat said, "Once, Allah was approached by Hazrat Musa with the request that He may give him a glimpse of His Justice. Hazrat Musa was asked to climb a tree at an indicated place and to watch whatever took place. Sitting in the tree, Hazrat Musa saw a rider coming that way. The rider arrived; and after taking off his clothes and belt, went for a bath in the river. After his bath, he dressed himself and went his way but he forgot all about his belt. Thereafter another person came along and he saw the belt lying there. He took it away with him. A third person arrived and, like the first one, he too started to take his bath. In the meantime the first rider remembered

his belt, retraced his steps and found the third person taking his bath. On being questioned the latter denied all knowledge of the man's belt. Not believing him, the first rider drew his sword and killed him. Seeing all this Hazrat Musa was surprised and he requested Allah to enlighten him about the justice of the whole affair.

“Allah explained as follows: The first rider had the second man as his servant. The servant used to deposit a certain sum with him every month which the man ultimately refused to reimburse. Thus, when that servant took away the belt, which incidentally contained the right amount which was due to him from his master, that was an act of justice in his favour. The third person had killed the first rider's father and so Allah had him killed by the son of his victim.”

A Draft for a Prayer. A person once approached Hazrat and described all his woes in such a way as if he was complaining against Allah. He then asked that Hazrat should pray for him to get rid of the woes. Hazrat gave him a piece of paper and asked him to give a draft of all that he wished to be prayed for and asked him, “Shall I say to Allah that He had been unfair to you and that He should change his policy towards you as it had already given you a lot of trouble? You tell me what I should tell Allah — after all, Allah is the Wise as also the Just. If woes befall a person, that is either as result of the persons own deeds or there is some hidden purpose behind it. It is impossible for a mere human being to interfere in Allah's purposes. This attitude of complaining itself may well be the cause of further woes for you! Why not repent and seek Allah's pardon? He is The Generous and will bestow His Generosity.”

A Peculiar Prayer. Once Haji Imdadullah Muhajir Makki was speaking on the subject: *Whatever is Received From the Beloved is Good*, when a number of learned persons were also present. Then, a person approached him. He was in great pain and he cried out in pain to say that Haji Saheb should pray to Allah that his pain be relieved. At that time, it appeared that if Haji Saheb had prayed as requested, that would mean that he would be saying something contrary to what he was in the process of preaching to the assembly. And if he did not pray as desired, the man would be heart broken and would go back despondent! Haji Saheb raised his hands and prayed, “O my Lord! This your bondsman is not able to withstand the force of the boon given to him. I Pray that You change this boon and give him the boon

● 19 Rajab 1364 AH ●

30th June 1945 AD

Life Span of Hazrat Khizr. Hazrat said, “Ibn-i-Taimiya does not accept the immortality of Hazrat Khizr. His reasoning was as follows: The Prophet said that after a hundred years none of those then alive would be living. As Khizr was then alive, therefore, before the expiry of the hundred years he too would die.

“However, what the Prophet had meant was that there is nothing permanent in the world and so those in power at any time would not be in power a hundred years later. Others would take their place. In fact, the *auliyas* consider that Hazrat Khizr is very much alive. And why not — when they meet him and he sometimes even teaches them *zikr* and guides them in their work?”

Jalal and Jamal (Beauty and Majesty). While talking about Gulbarga Sharif, it was said that there was lot of *jalal* at the *mazar* of Hazrat Gesu Deraz. Hazrat contended, “No, it is all *jamal*. In fact, both *jalal* and *jamal* are same in nature. They are different when you look upon them from different points of view. There is *jalal* in nearness (*qurb*) and *jamal* when seen from a distance. The experience of *jamal* and *jalal* depends upon one’s own state of spiritual progress. A person may become so used to *jalal* that, for him, it no longer remains *jalal* and is seen as *jamal*. There would be another person who is not so inured. Even a wee bit of *jalal* is enough to scorch him from a distance. Thus the two are really relative. For one it is *jalal* and for another the same thing is *jamal*.”

Jalal and Jamal of Hazrat Muinuddin Chishti. Hazrat Khawaja Qutubuddin Bakhtiar Kaki has said that when Hazrat Khawaja Muinuddin Hasan Sanjari was in a state of *jamal* one felt like sitting in front of him looking at him but when he was in the state of *jalal*, we could not sit there and used to hide. And when he stood up for *namaz* we would come out of hiding to join in the *namaz* but would hide again as soon as the *namaz* was done!

Jalal and Jamal of Hazrat Sabir Sahib. Hazrat said that it was the same

story with Hazrat Sabir. When Hazrat Abdul Quddus Gangohi went to Kaliyar Sharif, he found the sword of *jalal* operative up to twelve miles around his *mazar* and so he remained outside. He was ordered to approach and was then told to inform the others of the location of the tomb and to say that people should visit the *mazar*. But now *jamal* has taken the place of *jalal*, and hundreds of thousands of persons join in the *urs* every year so that it is difficult to guess if the crowds there are more than those at Ajmer or less. Once a shaikh asked Hazrat Sabir how he changed from the state of *jalal* to *jamal*, he said, "Previously my *walayah* was Musawi (of Musa) and now it is Muhammadi."

Ask and He shall Give. Hazrat once quoted the Hadith: *Ana inda zanne abdi bi. Allah says: "I deal with my servants as they expect of me."* In this way Allah has given Himself to his servants. If He is considered to be Kind, He is Kind; if He is thought of as Helpful, He helps gain all needs and grants wishes — if He is thought of in that way. Thus He has given Himself to His beloved creation. It is a pity that man does not appreciate this, he has forgotten his own place with Allah. Otherwise he could secure everything from God as he may desire!

● 13th Jamadil Akhir 1364 AH ●

June 10, 1945 AD

AJMER SHARIF

Evil and Good. The world complains of evil. But the *arifin* (gnostics) maintain that there is no unmixed evil in the world. Good and Evil are relative. If one were to view the world from a place from which all of it can be seen, only beauty will be seen everywhere. It is a matter of one's angle of perception that things look good or bad.

Comprehension of Allah. Hazrat explained the meaning of the verse: *la tudrikhu alabsar*. According to Shah Abdul Quddus Gangohi, this verse does not negate seeing Allah. It negates '*idrak*' (full comprehension) which is not the act of the eye. It is the act of the *qalb* (heart). In the end the *qalb* overpowers all the senses and they all benefit including the physical eyes.

Vision of Allah. Hazrat Ali has said that he did not worship Allah till he saw Him. On this I said, "But *moulvis* say Allah cannot be seen, as it is said in Qur'an: '*Your eyes cannot comprehend Him.*'"

I was corrected by Hazrat when he pointed out, "Allah does say that eyes cannot reach Him. But later it is said that He can reach the eyes. 'Seeing' here, is in the meaning of 'understanding'. And what difference does it make whether we go to Him or He comes to us? The result is the same! Either we go to Him or He comes to us!"

Limits of Ascendence (*Uruj*) and Descendence (*Nuzul*). Hazrat said once, "The human body is the limit of Descendence but there is no limit to Ascendence. You may travel in the Divine Being for millions of years, but the upward journey never comes to an end. There is no limit. If there were a limit, Allah would be limited. But He is limitless."

Sukr and Sahw (Ecstasy and Sobriety). Hazrat said that whenever the *auliya* are late in saying their *namaz* due to their ecstasy, they renew their *namaz* as soon as they come out of that state. I pointed out that a pupil of Hazrat Khawaja Ghulam Farid (Mithan Kot) named Khurram Sahib, who is also a *khalifah* of that shaikh, does not say his *namaz*. His argument is that when the beloved is absent, the lover would kiss and fondle the beloved's handkerchief or ring. But when the beloved is present before him, he will be all attention towards his beloved and will have no use for the ring or the handkerchief.

To this Hazrat said, "No doubt the beloved may be there but this nearness too has stages. He (Khurram Sahib) has no idea of these stages. He thinks that nearness is just nearness. When a person says his *namaz*, that is a method by which nearness to the Beloved is achieved. And, every *namaz* takes the man nearer to Allah. Every posture of *namaz* has its own form of nearness to Allah and the nearest one that approaches Him is during the *sajdah*. Allah says: '*Perform the Sajdah and gain nearness to Me.*' I asked Hazrat whether this nearness is of *fana* or of *baqa*. He replied that it is beyond both. *Fana* and *baqa* are only two phases. They are pairs of opposite. But this kind of nearness is the highest, and is above *fana* and *baqa*. If a person stops saying his *namaz* because he reaches *hal* (ecstasy), that is a weakness. One must not be overpowered by *hal*. If you have to board a train and you become so engrossed looking at things along the way that you miss the train, how will you then reach your destination?"

Hindu Defined. Hazrat said, "These people who are so proud of calling themselves Hindus perhaps do not know that the word

‘Hindu’ was a name given to them by the Muslims! Now here in their books they are described as Hindus. The word Hindu means ‘black’, ‘slave’ or ‘thief’. The word is so used in Persian poetry. It is said in a verse:

‘If my beloved Turk comes close to me,
I will offer him the kingdoms of Samarqand and Bukhara
for a single black (*hindu*) mole on his face.’

“The word Hindu means slave as well. It is said in a verse.

‘All the beloveds of the world are thy slave (*hindu*).’

“These people cannot even define Hinduism. How then was Hinduism born? Annoyed about it, Jawahar Lal Nehru once said, ‘Every religion which originated in India is Hinduism!’ (That even makes Qadianis, Hindus). All those who believe in one God, two, three or numerous gods are Hindus? An atheist is also a Hindu! Once when Jawahar Lal appeared in a court of law, he was asked to take an oath on God. He said, ‘I do not believe in the existence of God. Please, believe me that whatever I say shall be the truth.’ That merely shows up the differences in their basic principles.

“Even though the Muslims are split into various sects, the basic belief is the same for all. They all believe in the One Allah and in the Prophethood of Muhammad (SA). All believe in saying their *namaz*, in fasting, *zakat* and *hajj*. Their differences are an minor matters of detail only. Some say ‘*Ameen*’ loudly and others under their breaths. Some raise their hands in *namaz* and others do not. But all are united on the basic principles.”

Political Miscalculation by the British and its Reason. Hazrat once said that the British had committed a blunder by destroying the Germans. The Russians will now prove to be a much greater danger for them than the Germans. They will indeed be a menace for the whole world. It seems that their powers of straight thinking have rusted.

“Wisdom is attribute of the soul or spirit, as is sight; wisdom is not an attribute of the body. It is the soul that sees when we see through our eyes. The physical eyes cannot see. When the soul leaves the body, the eye, which remains within the body does not see.

Therefore, the more these people go away from spiritual values, the more stupid they become. Lack of spiritual values leads to murkiness whereas wisdom is a refine quality, and it dims due to the murkiness. They have lost their wisdom which is now a prey to doubts, and doubts leads to destruction, the domain of Hazrat 'Izrail who is the manifestation of destruction. These people are now bound to be destroyed."

Mistakes of the Moghuls. Hazrat once pointed out that the Moghul kings committed a number of blunders in India. They paid no attention towards the propagation of Islam. Akbar and Jahangir thus did great harm to the Muslim cause. Otherwise, the Muslims would not have remained a minority in India.

British Diplomacy. At the time of the opening session of the Simla Conference, the British viceroy said during his speech, "All parties must sacrifice their interest for the good of the country." With reference to this, Hazrat said, "What is a country? Did the viceroy mean that we should sacrifice ourselves for the sake of the soil of India? We are the country. Then for whom shall we sacrifice ourselves? For what should we retreat from our goals? Does he mean that we should sacrifice ourselves for ourselves! How foolish! Such people usually talk diplomacy and if what they say is analysed, it amounts to just nothing.

"One day, while I was a guest of Sir Muhammad Rafique; my host, returning from a dinner engagement with the viceroy, said that the viceroy had made a very diplomatic speech. He asked if I knew the meaning of the word 'diplomatic'. I asked him to say what it meant. He said that it meant that the speech should be most pleasing, ornate and fluent but should mean just nothing. He then added that the British were very wily.

"It is said in Qur'an that the world is a deception and cannot be obtained except by deception. In contrast, the Companions of the Prophet were straightforward people. If they gained control in the world too that was by way of a bonus, but otherwise their aim was only the propagation of the Divine Word. Nowadays, wiliness rules and these wily people have also made us the same. They say that honesty is the best policy. To them honesty too is a matter of policy. How well have they succeeded in marring our values! There was once a gentleman in Peshawar who told me, 'I dealt with the British in such

and such a cunning manner.' When I asked him if he told lies, 'O no mine were not lies. That was only politics.'" Hazrat remarked that these days lying and politics are synonymous!

The *Sirat-i-Mustaqeem* (The straight path). Whatever is happening in the world is so under the influence of the particular Attribute of Allah suitable for the period in which it is happening. Some of these Attributes (God's names) are opposing one another like *Raheem* and *Qahhar* (Kind and Dominant). There are others which are very nearly the same in meaning, like *Ghaffar* and *Ghafur* (Forgiving), but have a shade of difference. These days it is the Divine Name *Ya Muntaqim* (the Revengeful) that rules. After that it will be *Qahhar* (the Mighty/Dominant). None of Allah's Attributes remain inactive. Whatever is taking place in the world is under the influence of these Divine Names. This, in actual fact, is what is known as *Husn* (Beauty). It all depends on the angle of vision with which you look at things.

"If so seen, nothing appears ugly. Every thing is all *Husn*. If we take a look at the earth standing on a distant planet and with the help of a powerful telescope, the earth will appear as all glory. If you look at the mole on a beloved's face from a distance it will appear attractive but if the same is seen under a microscope it will be all black and ugly!

"It is the same with the earth. It will appear to be very different as seen from afar. Things must be seen in their context. Everything is correct and beautiful in its proper place. Black hair with a fair face looks pretty. But the reverse, a black face with white hair, would be repulsive!"

At this stage, there arose a doubt in my mind. If everything is good then what is the point in God's saying that good should be encouraged and evil forbidden. Hazrat cited the Qur'anic verse which says, '*Muhammad is the Prophet of God and those with him are strict with the kafirs and soft with their own people.*'

Everything in the world is relative; man, being a vicegerent of God, dislikes evil and is bound to make an effort to stop it. In his other capacity as inspired with *ma'rifat* (understanding), the real nature of things is within his knowledge and he sees them as they are, that is full of beauty. Thus he is bound to act in both capacities. He should be strict with regard to sins and should show a soft attitude towards those who commit mistakes.

Strictness and softness are both good, when employed appropriately. If we were to criticise everything, that would harden our

hearts and if we deal with everything softly then the urge to reform will be lost. Both are a wrong. *Sirat-i-Mustaqeem* means that one should take the middle path. It is precisely for this reason that man has been given his sense of discrimination. This sense should be nurtured and developed. The *Sirat-i-Mustaqeem* is a very narrow path and it cannot be marked out exactly; therefore, only the outer limits are laid down in order to define it, the rest being left to human understanding.

Hazrat said that *Sirat-i-Mustaqeem* is a very narrow path between Islam and *kufr*, between guidance and misguidance, and between generosity and wasteful spending. Similarly, conceit and self respect, back-biting and telling the truth are finely differentiated. Man should try to obtain an understanding and appreciation of these fine distinctions and then follow it. That is the *Sirat-i-Mustaqeem*.

On another occasion, Hazrat said, "God has set broad limits and He left it to man to find his way carefully between these limits in accordance with his circumstances and events. It has been said that *iman* lies between fear and hope. The *mu'min* should neither be in fear all the time nor should he be ever hopeful. Fear paralyses the man so that he becomes incapable of doing anything. An ever hopeful attitude too renders man inactive. *Iman* is in between the two. In the same way, think of God as in-between resembling what He has described Himself and also beyond description. Similarly in the problem of free-will and predestination, man is in between being forced and being free. These are fine distinctions which cannot be described in words. Words can only hint at the truth. But, after attaining spiritual purity (*tazkiah*), he may visualise the situation.

"Troubled are those who want to understand everything. Those who do not want to are at ease. They are like passengers who trust the driver absolutely and who relax. So just sit quietly, as the steering wheel is with the driver, and the driver happens to be not our servant, but we are his servants."

● 1364 AH, 1945 AD ●

AJMER SHARIF

Divine Law. Speaking on laws and rules, Hazrat said that the saying, 'Every rule has an exception' is all wrong. It is only a man made rule or law that comes under it. Man's thinking is limited and so any rule made by man is defective in some way or the other. When a defect is

exposed it is said that this was an exception! There can be no such defect in a Divine Law. Allah is aware of all aspects of things. That is the meaning when God says: *La Tajedu li Sunnat illahi Tabdeela*, (You shall not find a change in Allah's actions i.e. *sunnah*).

Hazrat went on to describe his encounter with a Christian learned person. The Christian said, "Let us see if you can cite a law which has no exception." Hazrat quoted, "The middle course is the best course." The Christian said that as far as worship is concerned, "the more the better, is it not?" The reply given was that Islam equates too much worship with monasticism which is prohibited in Islam. The Christian then started talking irrelevant things and ultimately asked how the principle was applicable to *zina* (adultery). It was explained to him that *zina* is itself the name of the committing of an excess. If the sex act remains within bounds, it becomes an act which is acceptable and is indeed a *Sunnah*. When he heard this the Christian went away saying, "You are a wonderful man!"

Afternoon Tea Meet. Once when on his way to Peshawar, Hazrat halted in Lahore where he was invited to tea. The host had also invited a number of his westernised friends including a number of high officials. An ex-police officer asked Hazrat's views on the question of not saying *namaz*. He said that he was personally very scared as a Hadith is said to mean that anyone who did not say one's *namaz* was a *kafir*. It was explained to him that the Hadith really meant that anyone who gave up *namaz*, that is he who never said his *namaz*, would become a *kafir*. After all giving up a habit means that the man does not go anywhere near it. If a person does not give up but is an occasional practitioner that cannot be said to be 'giving up'. Thus a person who is not regular in saying his *namaz* and does say it now and then does not come under the purview of this Hadith and therefore cannot be called a *kafir* when he does not, in effect, give up *namaz* permanently.

Who would say that a person had given up drinking when he does in fact drink now and then? The questioner felt very much relieved when he heard this explanation. Hazrat then said, "It is a matter of shame if a person does not say his *namaz* regularly, and he is to that extent heedless. Allah has warned against such lassitude. Develop love for Allah, and in all sincerity present yourself in front of Him, all the five times and *inshaAllah* the precious gift of *qurb* or nearness will be granted to you."

After that someone asked how the Prophet could have ascended to heaven, bodily, when it has been established that man cannot survive after reaching only a few miles above ground. Hazrat replied that nothing is impossible for Allah. "*Inna Allaha 'ala kulle shayin qadeer*," meaning that God has power over everything — He can do what ever He wants.

Namaz to be said at the earliest. Shahidullah Sahib said that Hazrat once said that *namaz* should be said at the time when it is due and without delay. He understood it to mean that *namaz* said at those times cleans and purifies the inner self. Whatever worldly impurities that settle on man's heart in between get washed off by saying *namaz*. If *namaz* is delayed, Satan gets time to embed more impurities on the heart or at least to avoid their clearance. Punctuality in *namaz* ensures the cleaning process effectively.

Huzur-i-Qalb (Attentive Heart). If, during *namaz*, a shape presents itself as that of Allah, that should be rejected. Wait for His Epiphany (*Tajalli*). Allah has no shape or form. He is above Anthropomorphism. He manifests Himself, by epiphanies to His servants. The *namaz* without concentration is only a physical exertion. There is a Hadith which says: *La Salata illa be Huzur il Qalb*; meaning, "There is no prayer except with an attentive heart." Attentive heart means that he should feel that he is in the presence of God, and being humble and bowing down for Him. The thought of Allah should remain in the mind continuously. Other thoughts should not intrude.

Hazrat 'Umar's Concentration. Hazrat said that someone asked Hazrat Haji Imdadullah about the meaning of Hazrat Umar's saying that he arrived at decisions in matters of war during *namaz*. If that was so then how is that compatible with Hadith which says that it is no *namaz* if it is not said with the heart being attuned to Allah. Hazrat Imdadullah Muhajir Makki explained that when a person is in the presence of a king that is precisely the time to obtain the king's orders. This is similarly applied to what Hazrat Umar said; how can it be incompatible with that Hadith?

Course (Ajmalī Suluk). *Namaz* is a form of summarised *suluk* (course). At every point in *namaz*, a stage of *suluk* is passed. If the *namaz* is said properly, innumerable blessings and enlightenment accrue. The *salik*

should therefore say his *namaz* understanding its real meanings. To start with, he says *Allahu-Akbar* and cuts himself off from the rest of the world, acknowledges Allah's supremacy and stands before Him. After praising God he starts *surah Fatihah*. It has three parts. The first part up to *Mallki Yaum iddin* is an address of slavehood with praises of Allah. The second part *Ihdinasiratal Mustaqeem* is in between man and his Master meaning: We worship Him only and want only His help. In the third part, the *namazi* prays for himself. That ends the man's address to God.

After this, the *namazi* recites verses of Qur'an which is by way of a reply from God to His bondsman. The man delivers the address to himself in his capacity as the *khalifah* of Allah on earth. This is an inspiration from God. Man prays what occurs to him by intuition. This reply is usually according to his questions. The reply of Allah from the mouth of His *khalifah* is as when Hazrat Musa was addressed from the tree: *Inni ana allaho*. Hazrat Musa did not take the tree to be Allah but took the voice as an address from Him. Then in the form of thanks giving, the *namazi* bends low and proclaims Allah's greatness *Subhana Rabbial Azeem*. (Greatness is only to thee, my Mighty Lord) and hears Allah's reply *Sami Allahu liman Hamidah*, saying that He had heard the suppliant. This wording is suitable for Allah only. Man cannot say this by himself.

On hearing this the *namazi* in gratitude saying *Rabbana lakal hamd* (Our Lord, all praise is for thee), *Allahu Akbar* (Allah is the greatest) prostrates himself and says *Subhana Rabbial A 'ala*. Here man completely humbles himself and acknowledges that his Lord is Pure and Supreme. His is all Glory and he (i.e. man) himself is nothing. This is the stage of '*fanaiyat*'.

Seeing this helplessness and humility of His bondsman, Allah is kind to him and lifts him from *sajdah* which makes him go deeper in the feeling of nothingness and he again goes in *sajdah*. This is the reason for the two *sajdahs*. The second *raka'at* is similar. When he says *Attahiyat* it means he has come out of *fanaiyat* (absorption) into *baqaiyat* (consciousness or sobriety), praises God and prays for blessings and Peace on His Prophet (*Sallallahu alaihi wa sallam*) And when the second *raka'at* is done, the man turns his face to the right and left and wishes *salam* (welfare) to the entire mankind as a mark of gratitude on his success as Allah's vicegerent (*khalifah*). If *namaz* is said in this way, Allah's beneficence is showered in profusion, and *suluk* is completed.

Hijab-i -Nurani (Selflessness in Prayers). Once a *murid* said to his shaikh that he derived no pleasure from saying his *namaz*. The shaikh said, “*Bandai Khuda baash bandai zauq mabaash*” (i.e. Be God’s slave and not slave of pleasure). The *salik* should seek Allah in all his deeds. He should not seek spiritual pleasure, inspirations and miracles. These become a barrier against the *salik*’s progress. These barriers are called *Hijab-i-Nurani*. Unless these are removed, the *salik* cannot proceed any further.

Once Hazrat Musa asked Allah to introduce him to God’s most sincere servant. Allah directed him to a particular person and told him to say that Allah conveyed the message that He had destined him for Hell, even though he were to worship God any amount. Hazrat Musa duly conveyed the message whereupon the man said, “If that is His will, then let it be so! I do not worship Allah for the sake of the fear of Hell that I may give up worship after receiving this message!”

On being told the result, Allah directed Hazrat Musa to go and tell him that God was well pleased with his reply and that he no longer needed to worship Him as He had written that he be awarded *Jannah*. When Hazrat Musa conveyed this second message to the man, he said, “I do not pray and worship for the attainment of a seat in *Jannah*. I am but His servant and it is my duty to worship Him. He is my Lord; His servant must only pray to and worship Him.” Thereupon God remarked, “So! See you that My servant worships Me for My sake only and not either for fear of Hell or for love of *Jannah*.” Hazrat then pointed out that the aim of a *salik* should be just this. If a Sufi gets caught in the web of *kashf* and *karamat*, Sufi shaikhs call him a greedy Sufi. They yearn for these powers just as a child longs for sweets: this is a bad habit and must be avoided. Those blessed with spiritual insight have always avoided such pitfalls. The seeker should ever keep his eye on the real goal and should not get involved in supernatural visions and miracles and lose sight of his journey towards Allah.

Reform Through Writings. Hazrat once said, “On the occasion of the marriage ceremony of his daughter, Hasan Nizami issued an invitation in writing which read as follows: ‘I request you to attend the function of the marriage of my daughter as I hold you in affection; your participation will be a source of happiness for me. You will be received at the railway station. Transport and your stay will be looked

after and you will be served sumptuous meals. Indeed, all comfort will be ensured for you. But as there will be a great deal of inconvenience for you in coming and for me to make all such arrangements, it would be best if you were not to undertake the journey. In any case, you are now aware of how much regard I have for you and that I would have made all these arrangements for you if you had decided to come!”

Hazrat added that when he had occasion to meet him, he gave him an identically worded invitation to come to the Urs at Ajmer. He then went on to say, “While a *moulvi* sahib was holding forth on the same subject of *tabligh* through writings, I told him, ‘*Moulvi* sahib! If I invite you for dinner and, on arrival, you were to talk for a considerable time and if when you became hungry I were to send for a good speaker to talk to you on the subject of delicious food and cold water to drink, then would your hunger and thirst be satisfied?’ The man had the sense to appreciate what I said.”

Reform of Character. Once when I reached Karachi and went to see Hazrat, I found a number of persons with him and the topic going on was the lack of respect for Ramadhan. It was said that people are seen to eat and drink during Ramadhan openly and the hotels (restaurants) merely cover their doors with curtains behind which customers eat and drink freely. Hazrat said, “People are not respecting Ramadhan, so it seems some calamity is going to come. The month of Ramadhan calls for certain duties from us and if we are careless about it we are bound to be in trouble. It is the same with Qur’an. If it is there and we do not recite it, that means that we fail in a due regard for it.”

Syed Maqsood Hasan said, “This press release by the Commissioner of Karachi merely said that it was hoped that the people will not indulge in eating and drinking in public during the month of Ramadhan.” Hazrat replied, “Yes, that much of a hint is sufficient from the government. It is now up to us to see that the Muslims act correctly, without depending on government efforts. We should cut off relations with those who do not fast, do not say their *namaz* or those who indulge in bribery or other social crimes. We should not attend their marriages and other functions. That would be effective in correcting them.

“We should learn from the line of action adopted by the Prophet. His very first step was to reform people, for which he spent the first fifteen years of his ministry. When the people developed a high moral character due to the blessing of his reforming spiritual

activity, and produced such pious persons as were Hazrats Abu Bakr, Umar, Uthman and Ali — only then did he turn towards the government. The first Islamic battle of Badr took place in the second year of Hijra. Thus it can be seen that first of all, reform of people is necessary. When people are reformed, the administration will automatically get reformed.”

❁ 1st Shawwal 1369 AH ❁

17th July 1950 AD

KARACHI

The Responsibility of the Muslim League. After the *Eid* prayers I met Hazrat when others were also present. Major Babar said, “People used to fear the British but now that we are free, we have no fear and everyone does as he pleases! Look at the ministers. If one of them has a cold, he rushes off to America!”

Hazrat said, “The proper thing is for people to reform themselves and the government will get reformed automatically. How can an official take a bribe if he is not offered it by anyone? The People of the N.W.F.P. (North Western Frontier Province) are poor. They can neither afford to give a bribe nor can the officials then take bribe. Conditions there are thus comparatively better. It was the duty of the Muslim League first to reform the public. The people should be so organised that they have the power to prevent the government personnel from acting wrongly. With a reformed public, the government is a clean one automatically.

“The League has now come into the hands of incompetent persons while it was a power before partition. That is how, with their strength, the Muslim League succeeded in creating Pakistan. The League at the moment is there only in name. A pointer is that Khurro who was under a cloud during Jinnah’s time is now the head of the Sind Muslim League!

“It was a very wrong step to bifurcate the Muslim League at the time of partition. It was the aim of the League to protect the interests of the Muslims in the subcontinent. While the league secured an independent state for the Muslim majority areas, the safeguarding of the interests of the Muslims of minority areas too should have been the concern of the League. The League should have had its headquarters in Pakistan and from there the interests of the Muslims of Bharat

should have been looked after. During the last world war, the Belgian government operated from a hotel in London from where they carried out their duties of looking after the interests of the Belgian people! The Muslim League too could have operated similarly.”

The French Revolution. Liberty, Equality and Fraternity were the three slogans during the French revolution. Referring to these, Hazrat once said, “There is no such thing as liberty. The human body is made up of different elements which have to be kept healthy in fixed proportions. Any upset in their balance leads to ill health. Moreover, man is bound by the needs of eating, drinking, sleep and other essentials.

“Then there are the laws of the state binding down the person so that he may not do as he wishes. Worst of all are the bonds of slavery by his own thoughts. People are not conscious of these bonds even though these are the worst. What then is the meaning of the slogan of ‘Liberty’? Man is certainly not a free agent. The Qur’an calls him an *‘abd* which means a slave.

“As regards ‘Equality’, it is only legal equality. Financial equality is an impossibility. The concept of western equality is only a travesty of the truth. They have clubs and other places separately for the poor and rich, and they actively believe in coloured bars. Thus, even social equality is absent there. What then are they proud of?

“As far as Fraternity is concerned it is present in Islam. It is Islam that has given the world a lesson in human brotherhood. Islam says as in the Qur’an that all Muslims are brothers. Islam has all the virtues, but they are blind to it. They indeed have no time to reflect. They hardly have the time to read a book. They merely read the headlines of a newspaper and learn the major news. At best, they may read up a subject of their interest and no more. In spite of all that, it is a disease with us to follow the West!”

Islam and Slavery. Hazrat said, “The British are bent upon the complete annihilation of the German people, even though it is not possible to annihilate a whole nation. During the Muslim conquests, the Muslims never made any attempts to eliminate a nation. They merely eliminated the dangers which could come to them from their enemies. What is the remedy for the state of affairs in Germany where now, as a result of the war, there are many orphans, widows and starving people? In Islam, under those circumstances, prisoners of war

were taken over and made slaves. They were then distributed among the Muslims so that they were not any unbearable burden anywhere. Moreover the orders were to treat the slaves kindly. They were fed, clothed and looked after the same way as family members. It often happened that, after the death of the master, his slave stepped into his shoes. The freedom available to the slaves in Islam is not even enjoyed by free citizens in the West. There was the institution of freeing them when they were capable of enjoying their freedom. Such freeing of slaves carried with it a reward in the Hereafter.”

❁ 1367 AH, March 1948 AD ❁

DERA NAWAB SAHIB

The Need for Pakistan. While discussing politics, someone asked if it was not better to have accepted the Group System instead of Pakistan so that the riots may have been avoided? Hazrat replied, “Firstly the Hindus having first agreed to the proposal went back on their word. Secondly, that scheme would not have been better than Pakistan. It is possible that in the case of acceptance of the Group Scheme bloodshed may have been avoided, but it would have resulted in a total suppression of the Muslims and the need of the hour was the creation of a state which could present to the world a model of a truly Islamic state, so that it could be made clear to the world that an Islamic state and Islamic system of government can overcome all difficulties and chaos, and for that the coming into existence of Pakistan was essential.

“Governments are of two kinds. In one there is the sovereignty of God and in the other there is said to be the sovereignty of man. At present all states, communist, democratic or dictatorships, are founded on the theory of sovereignty of man which has created so many gods on earth. And that is the real cause of the current chaos in the world. We can, by the establishment of a truly Islamic state in Pakistan, show to the world how an ideal state is to be achieved. That would be a great achievement. But the trouble is that we are short of talented persons to accomplish this ideal. The only one who is doing the work is Jinnah; all the rest are busy in opposing one another and are not unanimous on one goal. A poet has said:

*The varying interpretations given to my dream,
have disrupted my dream!*

Unless we all come together on one platform, we shall not be able to reach anywhere.”

Communism. “Communism propounds equality which is an impossible goal. How can all be equal? There are no two things in the world that can be the same; if the differences disappear, the system will collapse as the capacities are different; how then is it possible to deal with them all in the same way? It would be unjust to compensate the same way a person who works hard and another who does not! Why should not the better worker earn more? Of course, they should all be equal in the eyes of the law. Social equality is a possibility but financial equality is a myth. Furthermore, where is financial equality among the Communists?

“The capital has passed from hands of the traders to the hands of the government. But capitalism is still present. Another great deficiency in Communism is that the Communist countries propagate atheism. Religion is being uprooted in those countries openly, and it is being ridiculed. In their propaganda outside their countries they do not include godlessness so as to avoid the Muslims and other religionists going against them! And they only stress the importance of bread and butter!”

Progress and Conservatism. When I once told Hazrat that I had handed over his essay on the Goal of Pakistan to the *Dawn* and the *Pakistan Times* but that they had not published the article. Hazrat said, “These people do not publish such material. They think that now that Pakistan has been achieved, they too should, like the British of old, suppress what is good and propagate their own superfluous material. They think that progress means that we should follow the West in everything, and they call it a reactionary step to try to revive Islamic traditions. Propagation of Islam is, to them, conservatism!

“Criticising the poetry of Akbar Allahbadi, someone wrote, Akbar was a conservative in his ideas. He wished to take us backwards. His poetry was a call for us to go back in time. We do not need such advice in these days of progress. We would like to ask these people to define progress. Does it mean defiance of God and obedience of Satan? As a matter of fact, these people think that it is progress to adopt the materialism of the West. They are involved only in pitting Capitalism against Communism: those who have plenty of wealth back Capitalism and those who faced poverty take to Communism

whereas real progress lies in nearness to Allah and the implicit obedience of His commands.”

Brutalities of Western Warfare. He then went on to say that even their mode of conducting war is utterly brutal. Hundreds of planes bomb cities and habitations and kill men, women, children and old persons without discrimination. Contrary to that, Islamic rules of warfare strictly prohibit any attack on women, children and the old; even animals have to be protected, as also crops and trees. If the enemy surrenders, he has to be protected whereas the West knows no such restrictions. Even the neutral countries are told not to give asylum to the enemy personnel! Criminals have no place of refuge even if they seek their pardon. Under Islam, an enemy seeking pardon was pardoned. There is no other example of clement behaviour in the history of the world like that at the time of the conquest of Makkah by the Muslims. “After this day there shall be no avenging,” declared the Prophet. “You are all free!” Such was the announcement. Whoever recited the *Kalimah* of his own desire was treated as a brother. Today there is no conception of any amnesty. The brutes have no regard for humanity nor is there any limit to the punishment to be given. Even after being victorious, they keep on crushing their erstwhile enemies. To top all that they have the audacity to aver that Islam was propagated through the sword! It is they who force their own ideas down the throats of others with guns and bombs and have the cheek to blame others.

Islamic Politics. Another time, he said, “Russia, England, Bharat and America are all enemies of the Muslims. All *kafirs* are one against the Muslims. It would be best for the Muslims to side the weak nations and so weaken the strong. There are two things to be borne in mind at the present juncture. Firstly, it should be well borne in mind that all *kafirs* are enemies of Islam.

“Secondly, the Muslims should unite and put up a united front. They must seek Allah’s help. If we secure Allah’s help, there will be none to defeat us. The Muslims must, all the time look to Allah for everything.”

Today Hazrat read out to me his essay, recently penned, describing the various forms of government, and saying that Pakistan was a *Darul Islam* and that it was the duty of all its citizens to be faithful to the state (This essay was later published as ISLAM, PAKISTAN AND DEMOCRACY). At the end, I observed that the essay would prove

to be a fatal blow to the Jama'at-i-Islami. He replied saying, ““Yes! Under the name of Islam these people wish to be voted into power, they have no other purpose. They used to say that the objective resolution should be adopted. When that was done, they now say that the present rulers should quit so that they themselves may rule as the present rulers have no idea of Islam. This is why they shall never succeed.

“Sheikh Sa’adi has said that the ruler is the tree, the people are the roots of that tree. It is obvious that, for the health of the tree, the roots have to be watered and not the branches and the leaves! These people are so dull that they wish to see a green tree without watering the roots! They say that it is the duty of the state to reform the people. That is not so. Such a duty devolves on prophethood (*nabuwwat*). Reform is the duty of those who are well versed in religion. If they perform their duty properly, the government will go to their aid. The government is concerned with organising that which is there and to reduce the dangers from the dangerous things.”

Evil has its Use. There are all kinds of things in the world - evil and good. There is *hikmah* (wisdom) in every thing created by Allah. If he had willed that there be only Muslims in the world, without the existence of *kafirs*, He could have done so, even at the time of the Prophet. But that was not so. The presence of *kafirs* was necessary for the Muslims. There is great wisdom in this. Everything gains its strength through a struggle against its opposite. A wrestler practices his art in fights against other wrestlers. And such is the wisdom in the creation of Satan. Allah promised him life till the end of the world. That would have been meaningless if Satan did not continue to exercise his evil. So, as promised by Allah, evil shall continue in the world for good. It is by fighting against the evil that our *iman* (faith) gets stronger; so Satan is a necessary evil.

Natural and Supernatural. Once Hazrat said, “There is nothing supernatural. Everything is natural. It is human understanding that is at fault. What ever the people can understand, they call it natural and whatever they do not understand, they call it supernatural! The fault lies with their understanding and not with the things. Once a person came and said that a certain matter was beyond *aql* (understanding). I asked him if it was not a fact that what he thought to be beyond his understanding was well understood by others, he had no reply to make. Take the scientists. They keep on propounding theories which

they also keep on amending from time to time. Einstein has denounced most theories including those of Euclid and Newton (and Einstein's theories too have since been modified!). So we must define *aql* (reason) first.

Time and Space. On one occasion, Hazrat said, "Time and space are matters of this world only. But there are eighteen thousand worlds and the laws of each world are different. The planets are things of this world and are parts of our universe, which is but one of the eighteen thousand worlds. When something takes place in one world, something else is happening in the others. There is some sort of a connection between these worlds."

He said, "Time and space too are relative. They are not as they are commonly understood. Some people are involved in discussing whether time was created first or space! When I was asked about this, I said that time too is not eternal (*qadim*) and was created (*haadith*). People do not understand the idea of time. There was always Allah and, at the beginning of things, there was neither time nor space. When the heavens were created, whatever came below them was termed as space, and when the heavens went into motion, then time came into being. When the universe comes to an end, time too shall cease to exist. Once, when I explained this to a *padre* (priest), he understood it promptly."

Time Conception in the Other World. When I observed, during the journey for *hajj*, that there was difference of an hour between the time in Pakistan and on the ship, Hazrat said that it was so and that the difference will go on increasing as we proceeded. Time is, after all, relative. In fact there is no time or space.

"Once the Prophet had said that the Last Day shall be as long as fifty thousand years. When the Companions said that it would be very difficult for anyone to endure such a long day, the Prophet said that the *mu'min* will feel that the day was as short as the time it takes to say one *raka'at* of *namaz*. It is, after all, a showing of God's power. There is nothing impossible for him. He does as He likes. The word impossible is not in His dictionary."

He then related a story, "There was once a poor person who started for Ahmadabad from Delhi in search of a livelihood. When he exhausted whatever he had, he had to spend three days fasting. There lived a care-free girl in the place where he stayed and she saw his state

and pitied him. She had accumulated a few coins by weaving to meet the expenses of her burial. She parted with these and the poor man taking these gratefully, went on his way. It so happened that when he reached Ahmadabad and stayed there sometime, he was able to earn quite a lot and then he made his way back to Delhi.

“On the way he again stopped at the place where he had met the girl. But he found that she was on her deathbed. When she died, he buried her with his own hands. Later he discovered that he had left his purse in the grave by mistake. In the quiet of the night he went to the grave, dug it up and found that the body of the girl was missing. He saw that there was a window opening into the grave. He peeped in and saw the girl well attired sitting on a throne and in the midst of a garden, happy and contented. He asked her how that had come to pass. She said that it was as a result of the help she had rendered him out of her earnings which she had obtained in pious ways. When he attempted to pass through to her through the window she asked him not to do so as he was not permitted to enter. He then returned taking his purse with him.

“On return he found that the surroundings had changed from when he had initially entered the grave. That puzzled him. However, he went out shopping but when the shopkeeper saw his coins he said that they were of old vintage and so not acceptable. The man related his story but they all thought him to be either a man out of his mind or a rank liar. A very old person passing that way heard him and said that he remembered his grandfather tell the story of how a girl had been buried under the very circumstances related by the man, and that thereafter the man who had buried her had disappeared. When they heard this, they sent the man to Delhi where here too he found everything changed. That was the time of Shah Abdul Aziz, before whom he was then produced.

“The Shah Saheb enlightened him saying that there was great difference between the two worlds, and said that since he had seen the other world, he would no longer feel at ease in this world. He also told him to recite something given to him and said that he should continue to recite it all the time that he lived. Such is the difference between the time here and the time there! A matter of two hundred years of ours was as a few minutes there. Allah says, *‘And, surely, a day for him is equivalent to a thousand of your years.’*”

Is Man a Free Agent? One day, Hazrat held forth saying, “Man is a bound being. He is made up of four elements. If one of these

decreases or increases, his whole system is upset. Fire and water are a conflict to each other and so are soil and water. In man, these conflicting elements have been put together, making it difficult for him to hold the balance. Bodily and spiritual activity helps in the maintenance of this balance. In spite of being so bound, the people put up a show of being free. Such persons are utterly ignorant.

“Man is a limitation (*ta'ayyun*) out of numerous limitations in the universe. If man were free, his limitation would come to an end and the balance of the universe would be upset and chaos would prevail. Therefore, the slogans of ‘Liberty, Fraternity and Equality’ are all wrong. Freedom and equality are totally nonexistent but there is brotherhood which is to be found only in Islam.”

Theory of Relativity. Hazrat said as science advances, it approaches *tasawwuf*. Einstein’s Theory of Relativity is very akin to *tasawwuf*. He says that the world is not as we see it. To illustrate this, if you see two rods of equal length from two different angles they may well appear of different lengths each compared to the other. Two trains going at different speeds in the same direction appear to be going in different directions to a person sitting in one of them. Thus, every thing really is seen relative to other things. Hazrat Sa’duddin Hamvi has said, “The universe is the body and the Lord is its soul. Spirits and the angels are like the senses of this body. The heavens are its components and creatures its organs.” And this is *tauhid*. All else is mere fun.

Amina Pope’s Fast. (Amina Pope was a Canadian lady who became a Muslim and took up residence in Hyderabad Deccan as a teacher.) One day Hazrat was holding forth on the mentality of Western minds. He related an incident concerning Amina Pope. One day she broke her fast at four in the afternoon instead of at sunset. When asked she said she had calculated that since she had taken her *sehri* earlier therefore, she was justified in breaking her fast that much earlier.

After sometime, Hazrat questioned her and she said that she had actually fasted as long as others and so she thought that there was no harm in her breaking the fast earlier. When asked, she accepted that there are different feelings one has at the times of the five daily *namazes*. She was asked to keep a note of her reply. She was then asked if a law passed by the Legislative Assembly, after due discussion, was to be obeyed. She said that it certainly should be observed. That too was to be noted. If a person goes against the law in a way in which he thinks that the purpose of the law is not violated, would she think such

a violation justified? She said that this was not so. That would only set up a bad precedent, leading to confusion in the land. At that Hazrat pointed out saying, "There is great wisdom in Allah's law and in the fixation of the timings of *sehri* and *iftar*. For this reason, it is necessary that those timings be observed." She understood the argument and expressed her sorrow at having violated the rule about the timings of *sehri* and *iftar*.

Grace and Beneficence. Hazrat related as follows, on the 23rd of Sha'ban, 1370 AH, while on board the Muhammadi, "Dr. Ziauddin was my *pir bhai*. Once he said to me. 'These days God's beneficence (*barakah*) seems to have disappeared from over us.' I said, 'That is so but it is due to your activities!'"

"This surprised him and so I added, 'Your mathematics says that two and two is four. But I say that it could well be more or less than that too! At one time, the Prophet gave a woman a container filled with flour to take out of it as may be needed. "You should not open it wide but you may take as much flour out of it as may be needed. You should also never turn it upside down." And so, she continued as ordered and kept on getting as much flour out of it as was wanted and whenever wanted. There was no dearth of flour for her, the whole of her lifetime. Her son fol'owed the practice throughout his lifetime. So also did her grandson till one day he turned the container over, since then the Grace (*barakah*) ended!'"

Then Hazrat addressed us saying, "You people should stop keeping detailed accounts and you will find the same kind of Grace. There must never be any account keeping as far as dealings with Allah are concerned." He then went on to say that he received two hundred rupees from his brother on the occasion of his daughter's marriage, and he kept them in a box to take out of it by inserting his hand inside for whatever was required from time to time. Thus the money sufficed for the expenses of the marriage. In addition there was even enough for the brother's fare to Lahore.

When I said that I also keep other people's cash with me and if I did not keep detailed accounts, some of them may not like it, he said that I should inform those people of his views in the matter and that I should keep a rough account with entries of the larger amounts spent and I should tell them not to bother about minor discrepancies. Following this advice, I did accordingly and it proved to be as indicated by Hazrat.

Jalal-i-Sabri. Once Hazrat saw a dancing girl, singing inside the *dargah* at Kaliyar Sharif. At that time dancing girls were allowed inside though now there is a prohibition against them. That particular dancing girl was singing with her eyes full of tears and fixed at the dome. While in this condition, there came along a young man who cut a joke with her. Immediately he went out of his senses. Hazrat told his companions, "I saw what he was doing. He is now under reproof of the saint. Take him outside at once, take him to the *mazar* of Hazrat Baba Farid or to another *darbar* of a senior Shaikh and seek pardon or else his condition will worsen." Hazrat told us that he used to see every year a number of dancing girls visiting the *mazar* and returning to marry legally after averring their regrets sincerely, before the Lord.

Prayers for a Dead Dancing Girl. Someone asked Shah Abdul Aziz, Muhaddith, whether it is lawful to say the prayers for a dead prostitute. He replied, asking if the prayers were said for those who visited them, and if so, what fault had the girl committed that she should be deprived of the sanctity of prayers for her.

Continuous Expression of Thanks. Hazrat Daud submitted to Allah saying, "O my Lord I am endlessly thankful to you for having given me prophethood as well as rule in the world. And you have also given me the ability to tender my thanks to you for it. If now I also thank you for this ability by your Grace then that too shall be a boon from You. Thus this may become a continuous process so that I shall never be absolved of the duty to say thanks to you!"

His Words are Words of God. Hazrat was approached for a *ta'wiz* (amulet), but the *ta'wiz* was not ready and the suppliant was so informed. He asked that it be sent to him by post. Hazrat smiled and said that surely Khawaja Sahib was, in his time, free of the bother of

receiving letters by post and of sending *ta'wiz* by post! He then said that he himself was receiving ten or twelve letter requests for *ta'wiz* every day, and that he thought that it was wrong to use the post for this purpose. The postman does not take care and is prone to throw letters in all kinds of places. And he added that Khawaja Sahib of course did not have to bother to send replies to requests. Whatever he said came to pass at once. His word was in effect the word of God as once said by Maulana Rumi.

Nearness of Hazrat Khawaja Hasan to the Prophet. Hazrat Khawaja Hasan (*Rasul Numa*) had a *murid* who was very poor. One day the poor *murid* was told by his (i.e. the *murid's*) wife, "Others have their *pirs* who look after them. But there is your *pir* who does not bother even though we spend a life of utter penury. Why do you not go to him and ask for a *wazifah* or something else so that we may have a better time?" When the *murid* went to the *pir sahib* he asked him why he allowed his (i.e. the *murid's*) wife to abuse him? He then told him to recite '*Ya Baaboo*' at night. The *murid* being a *moulvi* himself thought that the *pir* had really meant '*Ya Wahhaboo*' and so he started on the recitation of the 'correct' words! That went on for a number of nights but without effect. He was again nagged by his wife and had to go back to the *pir sahib*.

On seeing him, the *pir sahib* said, "Your wife has again been cursing me! The fault is yours. You did not recite what I had told you! So, now go back and start to recite, '*Ya Babuya*'" He again thought the *pir* had again given him the wrong words and wondered if he should recite what he himself considered to be the right words. However, he stuck to what the *pir* had told him as the *pir* had threatened that if he mispronounced this time the *pir sahib* would chastise him! In a very short time there was a knock at the door and there was the king's messenger summoning him into the king's presence. It was the king's practice that if a man was to be killed off secretly, he was sent for at night and beheaded. So, the *moulvi* felt scared but he had to obey the royal summons. He said goodbye to his family tearfully and went with the royal messenger. On reaching the court he was asked to bathe and put on a grand dress. When he reappeared, he was told that he was then appointed the tutor of the prince. He was then asked what was special about Khawaja Hasan, that the Prophet himself had appeared in the king's dream and told him to appoint the *moulvi* as his son's tutor as he (the Prophet) could not gainsay what the Khawaja had

said. The *moulvi* said that he could answer the question only after consulting the Khawaja Saheb. When he went to the *pir sahib*, the latter asked him first to go home, console his family and then to return to him (the *pir sahib*) in his old clothes. The *moulvi* did as he was directed. The *pir sahib* then told him, "Last night when you were wondering if you should recite what I had told you to, the Prophet was smiling at your discomfiture. I found the moment appropriate and made the request that you should be appointed a tutor to the king's son. And so the Prophet ordered the king accordingly."

Hazrat then added, "The fact of the matter is that the Friends of Allah sometimes, in an ecstasy of emotions, address, the Lord in various ways and such addresses are pleasing to Him. Hazrat Khawaja too was often in such a state. When the *moulvi* had gone to the Khawaja the first time, the Khawaja had been addressing the Lord as '*Ya Baaboo*' and the second time he was addressing Him as '*Ya Babuya*'. The love and sincerity that was involved in such words (which may ordinarily be meaningless) were reflected in the *moulvi*'s heart with the result as stated above." Then Hazrat said, "When I visited the *mazar* (grave) of Hazrat Hasan Rasul Numa in Delhi, I requested him to grant me also the same *wazifah* of '*Ya Babuya*' and he smiled."

Excessive Muraqabah. Hazrat related, "Once, when Hazrat Junaid Baghdadi was ten or twelve years of age, while playing, he happened to pass Hazrat Sari Saqti's room who was then busy in *muraqabah*. Hazrat Saqti opened his eyes and told Junaid to sit down and contemplate: *Allaho Haziri, Allaho Naziri, Allaho Ma'i*; and then he shut his eyes again and Junaid sat down as well and did as he was told. Late at night, when he opened his eyes, Hazrat Saqti found Junaid still in *muraqabah* and he told him to go and play. The next morning, when his mother asked him to come for his breakfast, Junaid said, 'I will have to go to the toilet after breakfast and there I shall have to sit with my pants down. As I am in the presence of Allah at the moment how could I do so?' The mother felt very annoyed at this reply. She rushed to Hazrat Saqti and upbraided him (he was her brother) saying, 'You yourself are of no use. Now you have made my son also worthless!' Hazrat Saqti sent for the boy and gave him special *tawajjuh* and he returned to normalcy."

Namaz in Heaven. Hazrat said, “Hazrat Junaid Baghdadi once took his favourite pupil Abu Bakr Shibli outside the town. At one place, a group of *abdals* came flying and Shibli asked who they were. The master informed him that it was a group of *abdals* who had come to see him (Shibli). So, they talked for a while. When it was time for *namaz*, the master asked Shibli to lead the prayers. While the *namaz* was on, a boat full of Shibli’s followers was about to sink in a river, and feeling the danger to his pupils, and as Shibli was addressed by them in prayer, he extended his hand and saved the boat. When the *abdals* saw this, they cut short their *namaz* and said that they would not say their *namaz* behind a ‘sailor’. Hazrat Junaid commented that they too were guilty of spying on the *imam*! He added that none of them really knew how to say their *namaz* correctly. So saying he stepped into the place of the *imam* and started to lead the *namaz*. They at once saw the *Ka’bah* in front of them, and during the *namaz* they felt as if they were saying their *namaz* in heaven. At the end of the *namaz*, Hazrat Junaid said, ‘This is the real greatness. Flying and walking on water is done even by birds and twigs. For a human, the greatness is something else.’”

Power of Thought (Tawajjuh). “After that, they took the *abdals* to the house and Shibli was asked to prepare *khichri* for them. With the pot on the stove, Shibli found that there was not enough firewood. He then thrust his own leg into the fire but that refused to burn. When the master came into the kitchen and asked what the matter was, Shibli told him what had happened. The master told him, ‘No! Fire will not burn your leg as my *walayah* (sainthood) these days is that of Hazrat Ibrahim (whom the fire failed to burn). Let me now do the cooking myself.’ He then concentrated with his *tawajjuh* on the pot and the *khichri* was ready. He thereupon asked the *abdals* to eat of the dish but they excused themselves saying that they did not feel themselves worthy to partake of a dish cooked through the master’s *tawajjuh* (power of concentration). And so the Master and his pupil ate of the dish.”

Hazrat then commented, “The fact that the *abdals* went to see him and that Shibli could partake of that which had been cooked in that way showed the status of Shibli; and the pupil thinking that he was not of that status, points to the high status of the Master and the pupil. The Master does not let the pupil become aware of his own high status. It would be no good if with a little bit of teaching the pupil may start to think that he was of the best and may feel vain.”

Good Manners. Hazrat related, "Once a courtier of Sultan Mahmood of Ghazni complained to him saying, 'You prefer Ayyaz to us; could we be informed of the reason for that?' The king said that he would enlighten them at an appropriate moment. After some days, the king asked the complainant, in the absence of Ayyaz, to give him a drink of water. The water was brought but the king showed annoyance and threw the cup away. The cup broke into pieces. The king said that the cup had been touched by the man's dirty hands which had not been washed before the cup was filled! Another cup was brought and the water presented to the king. When the king asked what had happened to the old cup, the man said that it had been broken as the king himself had thrown it away.

"When Ayyaz returned to the court, the king asked him to give him a cup of water. Ayyaz brought the cup which again the king threw aside and it broke. Another cup was brought and water presented before the king. The king again asked what had happened to the old cup. Ayyaz replied, 'That one has broken.' The king asked him how that had happened, Ayyaz replied saying, 'Your Majesty! I am at fault.' The king smiled and looked at the complainant courtier." Hazrat then recited the verse of Khwajah Hafiz which says:

'Even though to commit a fault
is not of our conscious doing,
It is best to say, for the sake of good manners,
"It was my fault."

To Follow or Merely to Ape. Hazrat said that the master must be copied; but his actions may not be copied in everything without giving it thought, and without being told. The master acts according to his understanding and status. He then cited the following, "Once a Shaikh asked his pupil to sit in one corner and to busy himself while the Master himself went into another corner and busied himself there. There was another shaikh also present in the mosque at that time. The master was exercising himself with a certain problem and, in the process, he lay down with his eyes shut, in contemplation and communing with the Prophet. Seeing the Master, the pupil also lay down and went to sleep in a short time. After some time, the Master rose and stood up in *namaz* (he did not do his *wudhu* as he had not slept). The other shaikh saw all this. He went up to the pupil and kicked him awake telling him that he would surely now get up and

stand for his *namaz* without doing his *wudhu*!” Hazrat added, “The Master must not be copied in everything. But his orders should be carried out.”

Ihram and its Misuse. Hazrat said, “*Ihram* is a dress of Love. When Haji Waris Ali Shah went for *hajj*, he felt such pleasure in the *ihram* that he adopted it as his clothing for the rest of his life. However, he used to observe all the formalities associated with the *ihram*. In their effort to copy all that he did, many other persons too started the same practice but without observing the formalities. They should have first reached that stage in the love of Allah as was the case with the Haji Sahib. Merely to tie the *ihram* round you, to wear *kohl* and to comb the hair are of no good. Some of them had even given up saying their *namaz* in their effort to copy what the Haji Sahib did. But, of course, the Haji Sahib did not miss his *namaz* merely of his own volition. He used to be so immersed in the Divine Being that his inability to say his *namaz* was understandable.

“Once a *moulvi* sahib told him at nine in the morning that it was time for the noon prayers. The Haji Sahib came out of his *muraqabah* and said his *namaz*. Seeing this, the *moulvi* sahib said, ‘O Brother! This gentleman is not even aware of the passage of time. How could he say his *namaz*? According to the *shariah*, he is completely excusable.’” Hazrat commented that while the Haji Sahib was always absorbed in *muraqabah*, his followers had no excuse for giving up the duty of saying *namaz* when they were not in that state. They had not even reached that level of *muraqabah*.

Bishr Hafi’s Taubah. Hazrat recalled the following, “Bishr Hafi used to be a drunkard for which he was well known in the town. One day, while he was walking on the street he saw a piece of paper on which he saw *Bismillah* written on it. He bent down and picked up the paper in a tearful mood saying, ‘What a pity it was that his Lord’s name written on a paper was thus thrown in the street.’ He took the paper, cleaned it and applied scent to it and kept it in a high place.

“The same night a shaikh dreamt that Allah asked him to go to Bishr Hafi and tell him that his name shall be held high just as he had held His name high. The shaikh was in a quandary as the only Bishr Hafi he knew of was a mere drunkard. The next night the dream recurred. He still could not make up his mind about the identity of Bishr Hafi. When the dream recurred yet again, he rose from his bed

and went in search of Bishr Hafi. He was told that the man was in a pub. Going there, the shaikh sent for him and gave him the Divine message. As soon as he heard this, Bishr Hafi fell into a swoon and told his friends in the pub that he shall return no more. He sought Allah's pardon in all sincerity and kept his word. After that he exerted himself in Allah's way and attained a very high status. He also took to wearing the *ihram* and used to walk barefooted."

The Many Facets of Haji Sahib. Hazrat related, "Someone asked Maulana Nur Muhammad, the Master of Haji Imdadullah Muhajir Makki, why he took such pains with the education of his pupil. He said, 'Yes, I do! He is like the gourmet kitchen from which multi coloured dishes shall emerge.' Truly enough it happened just that way. Hazrat Rasheed Ahmad Gangohi, Hazrat Muhammad Qasim, all very great *ulama* were his *khalifahs*. So also was Maulana Muhammad Hussain Illahabadi who died while attending a *qawwali*. They were all men of variegated capabilities and perfections. One of his pupils used to follow the *jogis* in search of plants and roots. When someone complained to him about that pupil, he said, 'If an orchard is full of plants yielding delicious fruit and there are also some plants with sour fruits, the orchard owner certainly does not cut away the sour fruit trees. He makes salads and pickles out of those fruit.'"

Easy Mujahidah. Hazrat's Spiritual Master too had a wonderful sense of judgement (*ijtihad*). He saw that the people of Bombay could neither fast, nor read Qur'an or recite long *wazaif*. He therefore, prescribed for them a peculiar form of *mujahidah*. He said, "You should say your *namaz* regularly. And, whenever you feel like having delicious *pilau*, you should have it cooked and take only a few morsels of it, the rest being given away in charity. Similarly you may dress well once and then give it in Allah's name." This was a very strict exercise and yet it was bearable for the people of Bombay, as it was an exercise against the *nafs* but financially easy for them to undertake.

The Beard. Hazrat said, "Once when Maulana Sahib went to Bombay, it was decided that he be put up in the house of Shamsuddin. But Abdur-Rahman wanted to be his host for which reason he felt upset with Shamsuddin.

"Abdur-Rahman had a beard, whereas Shamsuddin was clean shaven. Abdur Rahman complained before Maulana Sahib; so Sham-

suddin was sent for. Shamsuddin replied by saying that Abdur-Rahman had made a practice of scoffing at him saying that he was clean shaven, until finally, Shamsuddin responded by calling Abdur-Rahman's beard a goatee.

“Maulana Sahib reprimanded Abdur-Rahman and pointed out that he had started to feel proud of growing the beard! As a result he had started to think low of others! Maulana Sahib told us various stories and advised Abdur-Rahman suitably. He then went on to say that there is a method by which a wrong deed can be prevented. If those who are clean shaven are remarked upon in a gathering, that is not likely to lead to an improvement. Indeed, the man would feel insulted and will be confirmed in his wrong act. It is enough to make certain hints and that too not in public.”

❁ 30th Jamadil Akhir 1364 AH ❁

10th June 1945 AD

AJMER SHARIF

Effect of the Outer Man on the Inner Man. A Westernised youth dressed in Westernised clothes, once sauntered up to Maulana Shah Waris Hasan in an off-hand and proud manner, and asked Maulana Sahib if he had any proof for his theory that the outward aspect of a man has an effect on the inner man. He also wanted to know why Maulana Sahib did not like people to wear western dressing. Maulana Sahib replied, “I have not objected to anyone's dress. Those who come to us discard western clothes after sometime on their own. As regards your question about the inner man, I shall give you a reply the day after tomorrow. In the meantime, I would ask you to go to your office in women's clothes and you should also visit your friends and your club in the same kind of clothes. Come to me after that.” That put him off completely, he felt ashamed for himself and acknowledged that he had received the answer to his question. Thus, in no time his pride left him and he became a *murid*.

Humility of Sufi Shaikhs. Once Hazrat Dhunnun Misri was on his way somewhere when he found a few boys playing. They saw him and started saying, “Look there goes a hypocrite.” He heard them and stopped in his tracks. He then addressed himself and said, “So! Now you have heard it after all. Did I not tell you a thousand times that you

were a hypocrite but you would not believe me! Now, these are Muslim boys and the children of Muslims speak no lies.” Quoting this, Hazrat said, “Such is the humility of the Sufi shaikhs. If it were someone else in his shoes, they would have scolded the children. One should not feel great because he carries out acts of worship. Instead, one should seek God’s mercy!”

Humility. On board the ship someone asked if the *halqa-i-zikr* would not be held that day, it being Thursday. He said, “We are needy and we are going there in order to beg of the Master. When a *faqir* goes begging, he does not say that he is rich and owns all kinds of luxuries. If that was represented, none would give him any alms. He will be given only when he makes himself out to be a poor person.”

And Hazrat said, “I have got tired of all this. I cannot stand the duties of *khilafat* and wish to remain a *qalandar*. Even now, if I find Maulana Sahib, I would request him to take back the *khilafat*.” I remarked that the office is also given because it is so deserved. He replied, “I shall become incompetent so that I may not then deserve *khilafat*!”

Inculcate Humility. Hazrat once said that one should consider one’s self worse than all others. He should keep saying that he is worse than all others. He should do so even though he may not feel so, because a constant reminder too has an effect and in the course of time, he will really feel so.

Similarly, in order to get rid of a bad habit, one should keep saying in the mind that it is a bad habit and should pray to Allah all the time to rid him of the bad habit. This will lead to his hating the bad habit so that he gets rid of it. One should keep a close watch on one’s own bad points. To cite the bad points of others is in fact another way of praising one’s own self! Running down others leads to a sense of vanity and a man becomes conceited. Shaikh Sa’adi has beautifully summed up the advice given to him by his shaikh, Hazrat Shahabuddin Suharwardi:

“Do not find fault with others and
Do not think of yourself as superior to others.”

Yazid the Cursed. Hazrat said that there are persons who abuse and curse Yazid as he had oppressed the members of the Prophet’s family.

There are some others who avoid doing so. They feel that it is possible that Imam Hussain, being the grandson of the Prophet, may well have pardoned Yazid his misdeeds.

Once someone asked Qutub Sahib his opinion about cursing Yazid. The Khwajah replied saying that he never had an occasion to even name the person. See how well the Khwajah parried the question! He did not allow himself to be induced to speak ill even of Yazid. These days, it has become common practice to call others evil. Wherever there are a few persons gathered, they start to vilify or defame others! Sometimes, even while saying a few words of praise they do not avoid backbiting! Backbiting is a major sin (*kabira*). Some people are in the habit of finding fault with others, even though they do not commit these faults. This also darkens the *qalb*.

Once Hazrat Haji Imdadullah was asked why has backbiting been considered worse than adultery? He said "Adultery is a *bahi* sin, while backbiting is a *jahi* sin." In other words, one feels guilty after committing adultery, but after backbiting one feels arrogant to think that he has dealt so beautifully with his opponent.

After this I requested Hazrat to explain the nature of backbiting (*ghibah*) in the light of the Qur'anic verse: "*Allah does not like backbiting except when one is oppressed.*" Hazrat said, "If a person who has been tyrannized goes to the judge to seek justice, it is not backbiting, or if a witness speaks ill of a criminal in the court, it is not backbiting. This is not backbiting even if a person tries to exonerate himself by saying that the fault lies with others not with him. But it is a sin to deliberately malign a person. Similarly if a writer points out the mistakes of other writers, it is not *ghibah*."

"Once the Prophet's wife said that such and such a person was short of stature. The Prophet said it was *ghibah*. When the Companions asked the Prophet to define *ghibah*, he said, 'It is *ghibah* if you say something about a person in his absence, which brings him to anger when it is said in his presence.' When the Companions said, 'Is it *ghibah* if what is said is correct?' The Prophet said, 'Yes it is *ghibah* (backbiting). If it is wrong it is slander, which is worse.'"

After this our Hazrat said that if you say something to someone personally a thing which he does not like, that too is a sin, because it amounts to fault finding and adverse criticism. But it is not *ghibah* if someone asks you to tell him what you know about a third person whom he wants to take as a partner in business and then you give out all his shortcomings. On the contrary you will be a sinner if you conceal that man's faults.

Hazrat also said, "Some people work quite hard doing all sorts of worships but they do not reap the fruit of it. This is because what they do, is undone by *ghibah*. *Ghibah* is such a horrible crime that if you indulge in it, your good deeds are transferred to the one who is the object of your *ghibah* and his sins are transferred to you. So what is the use of spoiling your worship? If we praise a bad man it is not a sin. According to Qur'an it is a good habit. But if you malign a good man, it is a serious sin. So one has to be very careful about it. You should neither talk ill nor think ill of others. If you have to think ill of someone, think ill of yourself. Think that you are the worst creature on earth; in fact, some Sufi shaikhs do not think ill of even Satan. One of the shaikhs has said, 'Satan is a watchman who does not allow the sinners to enter the Lord's court.'"

Hazrat once said that *ghibah* has become a fashion nowadays. When a few persons sit together, they take pleasure in backbiting others. It is a serious disease. It is like driving a hole in the vessel of your heart. Whatever you collect in the vessel, goes out immediately, and nothing remains in it.

Signs of Iman. My mother and others were present when we once visited Hazrat. The talk was about sailing in the ship when going for *hajj*. It was said that people feel seasick on board. My mother replied saying that she, on the contrary, found pleasure in the sickness on board. Hazrat said that was a sign of *iman*. On every step of the journey one should all the time think one is getting closer to Him. God knows what passes in your heart.

Hijrah. When a Bahawalpuri *haji* died in the Rabat (Serai) in Makkah, Hazrat said, "Today a *haji* has died. God says, '*A person who dies on the way while migrating towards Allah and His Rasul will find his reward with Allah who is Ghafur and Raheem.*'" Commenting on this, Hazrat said, "Allah does not say the person migrates towards Makkah and Madinah. He says, '*To Allah and His Rasul.*' This means that the person who migrates from his abode of selfhood, nature, habit and ego and dies in the journey, he finds his reward with Allah."

We are Their Children. The Hazrat expressed a desire to visit the *mazar* of Hazrat Haji Sahib in Jannatul Mu'alla. He said, "Even otherwise I have been in spiritual contact with him and he too is aware of us and is attentive. He and Khwajah Uthman Harooni and also

Hazrat Khawaja Fuzail bin Ayyaz are attentive to us. But we should present ourselves in our bodily presence too. Once our Maulana Sahib lost his way in the lanes of Makkah. When he got tired he concentrated on the spirituality of Hazrat Fuzail and on opening his eyes he found himself in the *Haram* (the Grand Mosque). You people should also do the same thing when you are in difficulty. We are their children and they are very kind.”

Once someone asked Hazrat, “When the children are in trouble the parents are at pains about it, why are the children not at pains when the parents are in trouble?” Hazrat replied, “If a piece of flesh is cut off the body, is it the cut off piece that feels the pain or the rest of the body?”

Allah and His Khalifah. While strolling along the banks of a lake in Hyderabad, Hazrat overheard someone addressing another person as *Maulana*. This was objected to by one of those present saying that *Maulana* is only Allah and so if one calls a human being *Maula*, that was ‘*shyrk*’. Hazrat commented, “Those qualities which are true of Allah are also applicable to His *Khalifah* by proxy. Allah says:

‘Truly there has come a Rasul in your midst from among yourselves who feels hurt if you are hurt and who seeks plenty for you; he is Rauf (most kind) and Raheem (merciful) towards the mu’mins.’

“In this verse, the Prophet has been called *Rauf* and *Raheem*; qualities which are Allah’s own. God’s personal (*zat*) name such as ‘Allah’ cannot be used for the human beings but His attributive (*sifat*) names such as *Karim*, *Raheem*, and ‘Master’ can be used as used in the above *ayat* of Qur’an.”

Windows of Noor. When once the various schools of Sufism were being discussed, Hazrat said, “*Noor* is just one. It appears in various directions. Thus persons like Khwajah Gharib Nawaz, Hazrat Ghau-sul Azam, Shaikh Shahabuddin, Khwajah Bahauddin are like windows through whom the same *Noor* lights the world. The *auliya-Allah* are not different. They are in union.”

Love of Allah, is Love of the Rasul. Hazrat once told us during a conversation about love of the Holy Prophet (SA) that on one occasion, the Prophet appeared to Rabia Basri during her *muraqabah* and asked her how much love her heart held for him. Rabia replied that

a *mu'min* would not remain a *mu'min* if his (Prophet's) love did not fill the heart, but that she was ashamed to admit that her own heart was brim full of the love of Allah. The Prophet remarked that she should not worry on that account as love of Allah was love of the Prophet!

Here again is the same matter of *uru*j and *nuzul* (ascending and descending). The *Noor* is just the same. While ascending it is *fana*-in-Allah and while descending, it is the Prophet in *Baqā-bi-Allah*. *Noor* is the same but it appears through different windows.

The Prophets Nuh, Musa, and Isa (peace be upon them) are manifestations of the same *Noor*. If there is a lamp in a room with various coloured windows, the lamp will appear as yellow, green, red or of other colours according to the window's colour through which it is seen. He further elaborated by saying that in grammar, a conjunction ('*atf*') brings together two statements like the word 'and'. But when talking of Allah and the Prophet, Qur'an says, "*Lailaha ilallah Muhammadur Rasulullah*." Notice that there is no conjunction ('and') between "*Lailaha illallah*" and "*Muhammadur Rasulullah*". That shows that there is no differentiation in between. Muhammad (SA) is the manifestation of Allah.

Qul Ya Ibadi. Maulana Shah Waris Hasan Sahib once asked a *moulvi* what the meaning of '*Ya Ibadi*' was in the verse, '*Qul Ya Ibadi allazeena asrafu Ala anfusihim la taqnatu mir rahmatullah*,' which means 'Say [O Muhammad]: O, my servants who have committed sins, do not worry, Allah is merciful.' Does the word 'servants' means Allah's servants or the Prophet's servants from the grammatical point of view? If it was meant to be Allah's servants, it would have been *min rahmati* (my mercy) not Allah's mercy (*min rahmatullah*). Thus it is meant to be 'servants of the *Rasul*.' The argument was so strong that the scholar could not reply.

❁ 8th Shawwal 1370 AH ❁

13th July 1951 AD

MADINAH AL-MUNAWWARAH

Loss of the Prophet's Seal. We were visiting the various holy places of Madinah. We went to the Mount Uhud, the Qiblatain mosque and Khandaq, reaching the Quba mosque last of all. We went to the well there and Hazrat sat in a chair. This well is the one in which Hazrat Uthman happened to drop the Prophet's seal during his Caliphate.

The well was thoroughly dredged but the ring (seal) was never found. We went to the well and drank of its water.

Hazrat said, "The loss of the ring held a great secret significance. After the event, there were problems in the government and politics of the time, especially during the time of Hazrat Ali. Hazrat Ali continued to educate people in matters of religion and spirituality most effectively. To this day we all benefit by his teachings handed down to us by his *khalifahs*. That shall continue to the end of the world. The Prophet said that he himself was a city of knowledge and Hazrat Ali was the door. That spiritual mission of Hazrat Ali is the particular greatness of Hazrat Ali. This shows that *Khilafat-i-Rashida* still continues through Hazrat Ali's spirituality up to the present time, and will continue up to the time of Imam Mehdi. The Shias are unnecessarily engaged in a futile discussion." Hazrat said that loss of the Prophet's seal meant the end of temporal-cum-spiritual *Khilafat-i-Rashida* and the beginning of spiritual *khilafat* through Hazrat Ali and his *Khalifahs* up to the time of Imam Mehdi.

Stages of Knowledge. Hazrat told us, "If one were to be able to inform the child in its mother's womb what all there is in the world, he would not assimilate such knowledge given that he is in such a small space which is his only world. Similarly when the child is born, he learns gradually about the world over a number of years; then too he does not come to know of everything. The same applies to the world beyond this world. After death, the soul is kept in *barzakh* where it familiarises itself with what there is in a gradual manner. After death, there certainly remains a connection between the body and the soul. A hot piece of iron takes on the form of the fire in which it was heated. If it is removed from fire, it glows like fire for some time. Similarly, the soul keeps in touch with the body for sometime after death. The strong soul keeps in touch with its body for longer period." (Hence, visits to the graves.)

❁ 30th Zulqaidah 1369 AH ❁

13th September 1950 AD

Difficult to Understand the Other World. "If there was a method by which a baby in the mother's womb could be told that he has to leave the world in which he was, to go forth into another world which is

much bigger and where everything is thousands of times bigger, then the baby will not believe such a description. On emerging from the womb, after several years, he comes to realise the intricacies of this world. There are some aspects of a human life which he does not become aware of till he attains maturity. The next world stands in the same relationship with this material world as does the latter with the mother's womb. Matters of the world to come are incomprehensible to us in this world. That is so even soon after death. The soul is therefore detained in *barzakh* where the soul achieves understanding of some things of the other world. That other world holds such pleasures before which pleasures of even the worldly days of adulthood or maturity are nothing. The short duration of the pleasures of adulthood is itself an argument of its lowliness!"

***Fatihah* and cash distribution.** At one stage, he said that in future he would rather distribute cash among the poor people instead of cooking food as *Fatihah* (blessings) for the past saints. After all, to have food cooked is a nuisance; and someone has to draw up a list of persons to be invited. The invitees too complain of bad food or the absence of cold water to drink and so forth. People don't understand that it is enough if a morsel is taken of at such a function where the aim is to secure *thawab*. In future, he said, he intended to distribute the *Fatihah* money in cash quietly among the poor and to say a *Fatihah* over a small amount of sweets. After all it is not binding to have cooked food served.

A Concession. During a discussion about worship in which a merchant of Calcutta was present, Hazrat said as follows, "The Prophet told the Companions: 'If you hold back on worship even to the extent of one tenth, you will be asked to explain the lapse. But there shall be a time when people worship only one tenth of what you do. They shall have the same *thawab* as yourselves.' When asked the reason for this, the Prophet said: 'You people have been with me; Qur'an has been revealed in your presence, and so also the *wahyus*. Whatever you did not understand has been clarified by me. But those others will believe in me without having seen me. Thus the allowance has been made for them justifiably.'" Hearing this the merchant of Calcutta exclaimed, "Sir, thank you, this is the question I had in mind." Hazrat retorted back, "This also is the allowance to you."

Bondage and Freedom. Today when I visited Hazrat, I saw him perusing Maulana Jami's book, *NAFAHATUL UNS*. He read out an extract: "Whoever gives you something, in effect binds you, and whoever oppresses you, in effect gives you freedom. And it is better to be free rather than in bondage." Hazrat then commented, "Obviously when a person gives you something, he obliges you and when a person oppresses you that means that he frees you and you then bow down before God, and deserve this Mercy as an oppressed person."

The Doctrine of Qaza and Qadar (Predestination and Free-will). If there are two pupils, one being intelligent and hard-working and the other dull and a shirker, the master knows that the first is bound to pass his tests and the other to fail. Similarly, Allah too knows who will do good deeds and who will commit evil. But then, Allah's knowledge itself does not force a person to do good or bad deeds. Both will be rewarded or punished in accordance with the use they make of the discretion given to mankind by Him.

Predestination and Free-will. Once I asked Hazrat where the 'control centre' was, when Allah is every where. Hazrat replied, "Every point is the control centre. On a circle, every point is a starting point. One should firmly think during *muraqabah-i-zat* that I am not; it is only He Who exists.

"If a person can see only the pen with which I write, he will think that the pen is writing. Another person who sees the hand too will know that it is my hand that is doing the writing. A third person who is intelligent enough will know that it is my brain that is controlling the writing. But in actual fact, it is not even the brain that is the motive force. Behind the brain is I-ness (*ana*) which is the echo of Divine I-ness. Allah says, '*You do not will until Allah wills.*' This verse throws light on the question of predestination and free-will. However the Prophet has not permitted a discussion of the problem among the people. The reason is that it is beyond the comprehension of the common mind. Imam Ghazali writes, 'While the ordinary persons have been barred from discussion of this subject, the elite who are capable of appreciation may hold forth about it.'"

Hazrat then said, “Even though man is restricted he has also been given a free-will to some extent. If that were not so, the vicegerency of man would have been meaningless. A viceroy is a deputy of the king; he acts in accordance with the wishes of the king. Yet he has some powers of his own to exercise. He is allowed to do as he wishes within the limits set for him.”

❁ 8th Shawwal 1370 AH ❁

13th July 1951 AD

MADINAH AL-MUNAWWARAH

What is Nearness? Once Hazrat asked, “What can be the meaning of nearness to Allah? When even space has no existence, then how can one be near Allah? Nearness is really in the context of spiritual nearness. The greater the *irfan*, the greater the degree of nearness. Another meaning of nearness (*qurb*) is to get attributed with Divine Attributes as said in the Hadith. ‘*Takhallaqu -bi-akhlaq-illah*’. (‘Get qualified with Divine Qualities i.e. *sifat*’). This too is of two kinds: One of God’s qualities is that He is kind towards both, good and evil persons. This quality is called being *Rahman*. Secondly God is more kind towards the good than towards those who are evil. This is called being *Rahcem*. And, *Bismillah* is comprehensive — including Allah, *Rahman*, and *Rahcem*. Hazrat Ali used to say that *ilm* (knowledge) is but a dot which has been expanded by those without knowledge.”

On being asked if *ishq* (excessive love) is a part of *irfan*. Hazrat said, “*Ishq* is the result of *irfan*. There is first a general *irfan* from which springs *ishq*. With increase in *irfan*, *ishq* gets stronger. It is a relative statement when it is said that such and such a person has attained perfection. That means end of *Sair-ila-Allah* and beginning of *Sair-fi-Allah*, *Sair-bi-Allah* and *Sair-ma’-Allah*. (Journey in Allah, by Allah and with Allah). There is no limit to *Sair-fi-Allah* as there is no limit to Allah’s *zat*. The Prophet is still in *uruj* (Ascension in Allah), but as His *zat* has no limit, therefore there is no limit to the Prophet’s *uruj*. Sa’adi has beautifully said:

‘Neither does His Beauty have an end,
Nor is there an end to Sa’adi’s love.
I am like the patient of thirst disease,
Who dies of drinking at the riverbank,
And the river flows on.’”

Islamic Justice. Once Hazrat said, “The basis of administration these days is on the assumption that everyone is dishonest. Witnesses and documentary proofs are needed to prove a case. On the contrary in an Islamic State responsible persons were taken to be honest.” In this connection Hazrat cited a few instances.

“A judge called Shaikh-ul-Hind was appointed by the Turkish government to decide in cases between Indian pilgrims at Makkah. Once when I was proceeding for *hajj* in the company of my late father, a case came up for decision before the Shaikh-ul-Hind (the Judge). It involved two Sindhi rich persons. As is the custom in India both sides tendered a lot of false evidence. After hearing their statements, the Shaikh asked the two to discuss the matter in his presence. The two discussed the matter at length and the Shaikh understood the truth of the matter. He then told them that he had come to the bottom of the matter and pointed out to each where he had not spoken the truth. That quietened both men. The Shaikh gave both sound advice and asked them to forgive each other. The contestants did accordingly and embraced. The Shaikh was delighted and called them both for dinner with him, and prayed for them and told them to invite each other similarly. Such is real adjudication. With us a case takes a matter of years, there is a great amount of expenditure and a horde of witnesses are produced before a decision is arrived at. As a result, enmity continues for generations!”

Another Case. A woman approached the judge saying that her husband was a rogue; he neither gave her enough to eat nor did he care for her in the least bit. The woman was asked to bring the husband along. When the husband also appeared, the judge saw from his bearing, that he was really a rascal and must be in the habit of ill treating his wife. He gave him two slaps and upbraided him. The man said that his wife too did not pay any heed to his orders. The judge rebuked the wife too. He then made peace between them and told them to behave in future. The two went away happy. Such is real justice as it prevailed in Islamic countries. Nowadays there is waste of time and money and that too without any satisfactory result!

Hidden Administration (Spiritual Hierarchy). While discussing the question of the Hidden Administration (*Batini Nizam*), Hazrat said, “There are two separate agencies in the spiritual hierarchy. One is charged with service and the other with spiritual training. Sometimes

a pupil attains a position higher than that of the master. For instance, a pupil comes to be a commissioner and his pay is then higher than that of the master, and has higher responsibilities, with cases being decided by him. Some people think he is higher than his teacher. But for the learned, the master has a higher status all the same. There are broad principles by which to identify those of a real high status. Once, my Maulana Sahib returned home only in the morning and when I asked him how he had spent the whole night, he replied, 'Yes! There was someone who had fallen sick. He had a high temperature and had not eaten for seven days. I was ordered to go and attend to him. I gave him bread soaked in milk. He is now on the way to recovery. He is a servant of such and such a place.'

"At one time there was a gentleman in Ajmer who had great faith in the Khwajah Sahib. His superior officer transferred him and also mentioned in his file that he should not be transferred back to Ajmer at any time. His friends represented to the Maulana Sahib to see that the man be transferred to at least a place near Ajmer so that he may visit Ajmer sometimes. Maulana Sahib reassured them saying that he had already been transferred back. Right enough he received his transfer orders for a posting in Ajmer and he was asked to report for duty there straight away. When I saw such things happening, I feared that his (Maulana Sahib's) end was near. If his status was now disclosed, at least people will not come for us after his death. When I suggested that people may now start to pester me. He said that I was not to worry as I was to be transferred elsewhere."

Short-sightedness. Shafi Sahib said that he was very annoyed when someone suggested that one must join the Naqshbandiyah Order to attain *takmeel* (Perfection). To this, Hazrat said, "When many persons are on their way to conquer a mountain, they take different routes differing one from another. But when they reach the peak, all the paths merge and there are no differences. Those who start bickering about their routes are to be pitied for their short-sightedness. They cannot help it and therefore should be left alone."

Allah's Hidden Organisation. On another occasion Hazrat said, "When Allah wants a certain person to be hanged, He orders Hazrat Jibrail to inspire the mind of the chief *Qutub* (*Qutubul Aqtab*) who puts into the heart of the *Qutub* of the area, and in turn the orders reach the *sahib-i-khidmat* (worker) of the area who inspires the heart (*ilqa*) of the judge. All this takes no time. The domain of such persons

is such that not even a snake bites anyone without orders from the High Command.” I thereupon asked if the *majzubs* too are entrusted with such duties. He said that the *majzubs* are given other duties. That is similar to the entrusting of the duty of distributing letters by the postmen, while administration and policy making are the responsibilities of the Commissioners and the Deputy Commissioners. Whenever such persons are so entrusted, some of them pretend to be *majzubs* though they may not be so. One of us asked him if *khilafat* was necessary to be a *sahib-wilayat* and in order to command such services. He replied it was not so.

The Human Mind Cannot Comprehend Divine Reality. “It has become a disease with people these days to talk of delicate questions of which they have no knowledge at all. For instance, they talk about the reality of the soul, or the relationship of the soul with its body after death. They also talk about the Reality of The Divine Being. Allah is the Lord of the Universe — one which contains hundreds of thousands of solar systems; our solar system having the sun, the moon and a number of planets is only one of these. Our planet earth has a number of continents, one of which is Asia wherein is located Pakistan. Karachi is a city in Pakistan where eleven hundred thousand persons reside [Note: this was in 1951]. There is a small house in this city where you live. Your body has a head within which your brain contain a small pinhead of a part which is responsible for your understanding of things. How then is it possible for you to appreciate the Universe and its Creator? Man should first try to understand himself.”

Blessings of the Sea. While on board the Muhammadi, I said, “It appears that the blessings of the sea are more than those of the land.” Hazrat remarked, “The reason is that sins of the people inhabiting the earth contaminate the atmosphere on land whereas on the high seas that is not so. And then who knows how many pious persons are on board this ship whose piety has its effect on the ship.” This is a nice way on the part of the *auliya* of saying things without revealing the secret of themselves.

Wahdatul Wujud and Qur'an. Hazrat said, “Allah has given us eyes, brain and spirit, through which we view everything, and which are a means of enlightenment. It is said in the Qur'an, ‘Allah is the light of the Universe.’ He thus sees only Himself, as other than God is non-existent. A poet has said:

‘Whatever we see is nothing but Thee.
It is either Thee or Thy *Sifat* or Thy Acts.’

At the same time there is a kind of multiplicity too. But that is only relative. The beloveds have been created so as to taste the joys of love; otherwise, He is the Lover as well as the Beloved. A poet has said:

‘Thou hast manifested Thy Beauty in the form of
human beauty and then
Thou art pleased to look upon Thy Beauty with the eyes
of human lovers.’”

After that, Hazrat said that a person had come to him asking him to name a book which may give him knowledge of Sufism. He replied, “*Tasawwuf* is not to be found in books. Books are only a guide written by *buzurghs* for those practising Sufism. The common cannot benefit from them. After all, a book on medicine is of use only for those in the profession. That is why Shaikh-ul-Akbar Ibn-i-Arabi said that his books are not allowed to be read by incompetent persons.”

“Once, when Shaikh Suharwardi’s *murids* praised Ibn-i-Arabi, Shaikh Suharwardi replied that they should not go anywhere near him or they would become a *kafir*. When the Shaikh-ul-Akbar died, Shaikh Suharwardi lamented saying that the *Qutub* of the day had departed; his *murids* asked why then had they been kept away from him? The reply was that his sayings were beyond the reach of their minds and that if they had listened to him they would have been misguided.”

Wahdatul Wujud in Qur’an. On one occasion Hazrat said that Qur’an was full of *wahdatul wujud*. He said, “Take the *surah Fatihah* which has two parts. The first part up to *ihyaka-nastain*, deals with realities (*Haqaiq*). The rest is a prayer. In *al-hamd*, *hamd* or praise, is the meaning of a definition in as much as whatever is praised or defined in the Universe, it is Allah’s praise and Allah’s definition. What else is it except *wahdatul wujud*? Then, He is the owner of the Last Day, we worship Him and seek His aid; He is the *Rahman* and the *Raheem*. Now, if we ask a servant to give us a glass of water, where does he get the power to comply from? Where does the water get the quality to quench thirst come from? All these are in reality the powers given by Allah. Whatever help we secure is as a result of Allah’s help. Next is the

prayer part. A prayer can be of three kinds. Firstly, that which is expressed verbally; secondly is the prayer which is expressed not in words but by an exhibition of one's state. For instance, there may be a hungry person whose hunger is written on his face. The third is to seek the status to deserve what is desired. The last two are not expressed verbally. One should seek Allah. Why should we ask for other than Allah? When a *buzurg* was asked if he would accept something which is not asked for, the reply was that he would not, as getting something after asking for it is a sin and if something is given without asking, you have to give account for it."

Meaning of 'Hasanatan'. Someone said that he would no longer read the prayer: '*Rabbana atina fiddunniya hasanatan, wa fil akhirati hasanatan*' (O Lord, give as good of this world and good of the next world.) Hazrat pointed out that people usually misunderstand *hasanatan*. *Hasanat* means pious deeds. It actually means that Allah should award the power to do pious deeds in this world; and in the other world, may He reward accordingly. In this world, everything can be helpful in securing whatever is desired in the world.

"Therefore, the prayer should be that whatever is awarded in this world be made helpful in achieving nearness to God. How can a prayer with this *niyyat* be objectionable? When we come to *wagina adhabunnar* (O Lord save us from Hell fire). After praying for good of the next world, doesn't safety from Hell appear to be repetition? No! It really means that one may be kept away from the fires of separation from the Lord. Such a fire is possible even in the midst of *jannah*. If there is a kind, handsome king who invites his subjects, he will naturally ask them to be his guests in the royal guest house and will treat them with all kinds of good food and other comforts. But if he knows that the subject is there only for satisfying his desire for those things, he will not have much regard for the man. All those comforts and luxuries could also be sent to him at his house! Then the man, if he desired nearness to the king, would certainly feel frustrated. In the same way, a man in *Jannah* can feel that he is in a fire since nearness to Allah had not been achieved. Thus, when we say, *wagina adhabunnar*, that is not merely a repetition.

"When I asked Maulana Sahib what was the meaning when Qur'an says that Satan shall be the accursed right up to the last Day, and does it mean that the curse will be removed after that day? Maulana Sahib replied, 'The curse is till the day of *qiyamat* but it shall

show its effect after that, just as we ask for the power to do good deeds in the world and ask for their reward in the Hereafter.’ ”

Continuity in Verses. Hazrat Makhdoom Mahaimi (Bombay) was a great commentator, *muhaddith*, jurist and *arif-billah*. His commentary of Qur'an called *TAFSIRURAHMAN*, shows all these qualities of his. In it, he has shown convincingly that every verse of the Qur'an is well connected with the previous one; and every *surah* (chapter) is connected with the previous, so much so that where people see a repetition, it has been shown by him that each repetition has another meaning and that certainly it is not repetition. He shows that even though *Bismillahir-Rahmanir-Rahim* occurs in a number of *surahs* in Qur'an there is a different meaning in it every time in accordance with the theme of each *surah*.

Tafsir bil Rai. When I talked about someone undertaking a translation of *TAFSIR-I-MAZHARI* in Bahawalpur, Hazrat said, “The author of this *tafsir* is Qazi Sanaullah of Panipat who is *khalifah* of Mirza Mazhar and *TAFSIR-I-MAZHARI* has been named after him. The author removed one of the greatest blunders in the science of exegesis. He says that *Tafsir bil Rai* (arbitrary interpretation) which is not permissible in *shariah*, refer only to ascribing a new *shan-i-nuzul* (occasion) of the revelation of each verse of Qur'an, and not to a new explanation of the verse itself.

“One's opinion with regard to the meaning of verses is legitimate.” This mention in that book is a correction of importance to common understanding (Note: This *tafsir* is called *TAFSIR UR RAHMAN WA TAFSIR UR MANNA*. In the sub-continent it is known as *TAFSIR-I-RAHMANI*. It has been published in Egypt. The writer's *mazar* is in Mahim, Bombay, near the sea. He was born in 776 AH and died in 835 AH.)

This Has to Be Experienced and Not Talked About. When a Shia gentleman came to Hazrat and said he wanted to discuss the topic of *wahdatul wujud*, Hazrat asked him to first define what is meant by the term. The gentleman did not feel it necessary to define the term but then Hazrat pointed out that there were many number of ideas in this regard. *Wahdatul wujud* was of various brands, Greek, Christian, Hindu and so on, and he wanted to know which the gentleman wished to discuss. This took the man by surprise and he thereupon asked Hazrat what was meant by it in his circles. Then Hazrat said, “Allah

is Allah and man is man, Allah cannot be man and man cannot be Allah. In spite of that, all is Allah !” On hearing this the gentleman said that while he could understand the first part he could not make out how, despite all of that, there is only Allah. As a reply, Hazrat said, “In order that you may make out what this means, you have to enter our *khanqah* and observe its etiquettes. Such things cannot be understood and experienced without *zikr*, *muraqabah* and necessary purification.”

After that, Hazrat said, “Haji Sahib used to say that ‘this path is to be trodden by stepping in it and not by talking about it. If you carry out what I tell you, you may then blame me if the reality does not become clear to you in forty days.’ ”

Hazrat continued, “If you look for the sun in the planets and the moon, you will certainly not see the sun even though their light may really emanate from the sun itself. Such is the state of the beginner. After that, you know that the planets and the moon are there even in the day time but you can only see the sun. This is the state of the second stage person, and is called *Wahdatush Shuhud*. Beyond that, there is a person who sees the light of the sun falling on to the planets and the moon; he can see the sun as well as the planets and the moon simultaneously. Such is the person who has reached perfection. This example would help to understand *wahdatul wujud* to some extent.”

The Shortest Cut. Hazrat once said, “It is in the nature of *noor* that it appears by itself and it also lights up the other things. If we have eyes and no *noor* or if there is *noor* and we have no eyes, in either case we shall not see anything. Thus, in order that we may see, two things are necessary, *noor* and eyes. Now since *noor* is Allah, and *noor* is also in our eyes, and eyes have been given to us by Allah — thus, to see with the eyes is as if we are seeing by Allah. And what we see is also Allah, because nothing exists besides Allah. Therefore, we can say that we see Allah by Allah. Now because the *noor* of our eyes is also Allah’s *Noor*, we can say Allah sees Himself. This is the shortest cut of attaining nearness to Allah and this is the object of all *zikr* and exercises. But it would be wrong to say that we are Allah. Instead, we should say that we do not exist; it is only Allah who exists. You can call it *Sultanul Azkar* and *Sultanul Mashaghil*.”

No Difference between *Wahdatul Wujud* and *Wahdatush-shuhud*. After this, discussion turned towards the subject of *Wahdatush-*

shuhud. He said, "In actual fact both *wahdatul wujud* and *Wahdatush-shuhud* mean the same thing. The former means that everything is He (*Hama-ost*) and the latter means that everything is from Him (*Hama-azost*). However, the latter compulsorily implies the former. That is, that there is no difference between the two, except the way they are expressed. The question arises that if Allah is everything then how is it that He is not seen? The answer is that everything is identified through its opposite. If there is no night who would identify the day? If there is no black how would we appreciate white. If there is no ugliness, none would know the difference between ugliness and beauty. Since there is no opposite of Allah, Allah is not to be seen. That is why we take the help of *azkar* and *mashaghil* (*zikrs* and exercises). To understand this, one should induct into his mind an imaginary world in which time, houses, men etc., are imagined. Thus, whatever there is in this imaginary world is not separate from him. Even though there is no space or time, there is a whole world inhabiting his mind including actions and movement.

"The Universe too is the creation of Allah's imagination. Since Allah is the all Powerful Creator, He gives his creation, man, the sense of being, while we (on the other hand) do not have the power to give the inhabitants of our world, the sense of living. Now how can we call the Universe as *ghairullah* (other than Allah)? Nor can we identify the Universe with Him. In fact the terms "identical with or other than Allah" are the creation of the scholastics who think that some thing is either identical with Allah or it is not. There is no third possibility. We may well ask them if our image in the mirror is identical with us or is it other than us? If it were identical then it would remain even if the mirror were to break. And, by throwing dust on the image, we too would be covered with dust. However, if the two were not identical then, the image would not disappear by our withdrawing from the mirror. Thus, the image is neither identical nor separate! Yet it is also identical and separate too. It shows that the terms created by the scholastics are fallacious. The truth is that the creation is neither identical nor separate from the Creator. And from another point of view it is both identical and separate from Him."

I mentioned to Hazrat that Einstein also maintains that matter and space are the same. Hazrat said, "Einstein has come very close to the truth. He also avers that the world is not as we see it. It appears to be different from different angles."

Qur'an and Wahdatul Wujud. Hazrat held forth, "Who could be a better commentator of Qur'an than the Prophet himself? The Qur'anic saying, '*He is the First, the Last, the Manifest and the Hidden,*' is interpreted by the Holy Prophet as follows: 'Thou art the very First; so that there was nothing before Thee. Thou art the Last; so that there shall be nothing after Thee. Thou art the Manifest so that there is nothing above Thee. Thou art the Hidden; so that there is nothing besides Thee.'

"Again, Qur'an says: '*Allah is there whichever way you turn your face.*' *Wahdatul wujud* is also indicated in the verse which says: '*See you not Allah in as much as it is He who spreads the shadows?*' (Meaning that the universe is the shadow (*zil*) of Reality.)"

Hazrat said, "Someone asked Haji Imdadullah how it was that while he himself believed in *wahdatul wujud*, His *khalifahs* Maulana Rasheed Ahmad Gangohi and Maulana Muhammad Qasim Nanotvi did not follow this belief? The reply given was, 'Indeed my belief, and the belief of these gentlemen too is that of *wahdatul wujud*. But since this is not something which the common people may be expected to understand, therefore they have kept quiet lest the people should be led astray.'" (Note: For full discussion of *Wahdatul Wujud* see *SHAMAIM-I-IMDADIYA* and *IMDADUL MUSHTAQ*)

Shyrkin in the Guise of Tauhid. Hazrat once said, "The stand of the Sufis is safe i.e. beyond reproach. They believe that all forces in the Universe are Allah's. That is to say the Prophet and the *auliya-Allah* are only the agents of Allah. If we ask something from the agents it is the same as asking Allah for that thing. But these other people have confined Allah to the throne (*Arsh*) and think that He is sitting on it. This amounts to limiting the limitless Being which is *shyrk*. But these people call themselves as Monotheist (*muwwahids*). It is plain *shyrk*. God sitting on *Arsh* is a figment of their imagination and so it is but idol worship. They have an idol in their mind and they call it Allah! And they start to worship this idol.

"Ibn-i-Taimiya, who is their *imam* believes that Allah has His seat on *Arsh* and is not present anywhere else in the universe. He has only the Knowledge of everything in the universe. Ibn-i-Batutta has written about him saying, 'Once Ibn-i-Taimiya was delivering a sermon in a mosque when he said that, in the last hours of the night, Allah descends to the first Heaven and calls out asking if there are any of His servants seeking something from Him. From the audience

came the question as to how Allah descends. At this, the Imam took a step down the pulpit and said that it is thus!’ Such is Ibn-i-Taimiya’s *tauhid*. He thinks that God is like man, and he produced twelve arguments in favour of his stand. One of these arguments says that the Prophet, during the last Sermon, raised his fingers heavenwards to indicate God which according to Ibn-i-Taimiya meant that God was sitting high up in the Heaven. He did not understand that when a person indicates the status of someone with a raised finger that means that the person indicated is of a high status. It does not mean that the person is standing on top of someone else’s shoulders! Allah is present everywhere. These people have limited Allah; they think that He is sitting only on the *Arsh* (Throne) and is nowhere else!”

Allah’s Remembrance—The Aim. Qazi Ghulam Mustafa of Bawalpur met Hazrat and said that since his own shaikh had died, would Hazrat kindly give him some *wazifah* to recite. Hazrat said, “Stick to whatever your *pir* told you.” Qazi Sahib said that he was doing just that for the last three years regularly and that it had also been of great benefit. Hazrat asked him why then did he ask for something different?

Hazrat then said, “Actually, one should not even think of benefits. Such acts are really rewarded in the Hereafter. The main thing is the remembrance of Allah with which one should keep one’s self busy. It is a blessing from Him that He allows one to keep busy with His remembrance. Otherwise, supernatural feats like flying in the air and walking on water are merely a child’s play and should not be sought. Such things are sometimes shown now and then only as an encouragement to those who are, in God’s estimate, in need of such encouragement. Those who are firm in their convictions need not be over-burdened by such showings.”

Hazrat said on one occasion, “A boy went to a shaikh for *bai’at*. The shaikh said *bai’at* meant to sell one’s self, and after that the boy would have to obey him. He asked him if he had the courage to do so. The boy assured him that God-willing, he would carry out his orders. The shaikh asked the boy to go back to the village and start to abuse people. The boy went at once and started to do as he was ordered. As a result, he was abused, beaten and belaboured. When he returned to the shaikh in the evening he was asked if he had carried out his orders to which he replied in affirmative and added that he had been beaten up in the process!

“The next day he was to go back and tease people some more. He did accordingly and was abused by all the people as a result. On returning to the shaikh he was again asked what he thought of the world. The boy replied saying that the world was a very obnoxious place and he desired to sit only in the jungle and remember Allah. The shaikh said, ‘Now that you have detached yourself from the world I now want you to be detached from yourself.’ With this, the shaikh shut him up in a room and kept him to himself for three days. The fourth day he granted the boy his *khilafat* and sent him away.

“Seeing this, those who had already stayed in the *khanqah* for years felt disgruntled and all went to the shaikh in a group and said, ‘We have been at your door for a long time without any reward and you gave your *khilafat* to that boy after only three days!’ But these persons only knew about the three days solitary confinement of the boy and had no idea of what he had to bear under the shaikh’s orders. The shaikh then observed, ‘Why not prove to be as sincere as that boy. You are all busy in worship in order that you may secure *kashf*, *karamat*, and *khilafat* to become *pirs* and to be respected by everybody. That is just why you get nothing. Your desires are the obstacles in the way of your progress.’

“In the *khanqah* was yet another person who had been there for forty years and had not joined the others in their representations. When the others went away, he approached the shaikh who asked him why he had not come forward along with the others. He replied, ‘Why should I have done so? After all, I have already gained my desire. I have been busy reciting God’s name all my life. It is more than enough for me.’ The Shaikh remarked that his status was higher than even that of the boy. He then granted him the *khilafat* and sent him away.”

Habit is an Obstacle. Hazrat said, “The gnostics (*arifin*) say that Allah is hidden behind seventy thousand curtains. Some of these are dark known as *zulmani* due to the sins involved; some are *noorani* which are caused by the *azkar* and exercises and their lights (*anwar*); some are called *kaifi* which are caused by the pleasure of nearness of the Lord. That is why the spiritual guides change the exercises from time to time so that the habit is changed, since anything done as a matter of habit loses its purpose. A medicine used constantly becomes a diet. A Russian doctor in Bombay treated me for my blood pressure. He said that I should take his medicine for five days, discontinue for ten days and take it again for five days. This proved so effective that I was fully cured. Habit is a bad thing. That is why the *mashaikh* keep

changing their exercises so that the *noorani* and *kaifi* veils are removed and that they may reached the statelessness of the Absolute Being.”

When I asked if *zat* was really tasteless, Hazrat said, “There is such a pleasure in an advanced stage of *fana-fi-zat* which can be called pleasurelessness. Mirza Ghalib, who had the good fortune to be in the company of Maulana Fakhur of Delhi for sometime, has well said:

‘I am not intoxicated by a sort of wine
made in the West or anywhere else;
Thank God, as my cup is full of the colourless wine from
a nameless and unknown public house.’ ”

Zikr is Its Own Reward. When someone complained to Hazrat that although he was carrying out the orders of his *pir* for twenty-eight long years, he had till then obtained nothing, Hazrat asked him what exactly he had expected. He replied that he had become a *murid* for love of God.

Hazrat then said, “You say your *namaz* and remember God. Allah has let you busy yourself in His work. What else then do you want? What do you think Allah to be? Do you think He is a bird which you could capture and keep in your pocket? When you do recite God’s name and you are pious, is not that a sufficient blessing?”

The man replied saying, “What can I say? Previously, I used to see some wonderful things such as I cannot now describe!” Hazrat said, “*Kashf* and *karamat* are matters only of *Alam-i-Mithali* i.e., of a lower state. At the advanced stage of spiritual progress, these things are left behind and the *salik* goes much above them; but he thinks that he has lost ground. That is wrong. The stoppage of *mukashifat* is not a sign of loss; indeed it signifies an elevation. You do not need to worry; you are in good shape. Do not despair. Despair is Satan’s weapon. Satan creates these thoughts in your mind so that you fall back in your worship. Man must never fall into despair; to do so with Allah is *kufr*.”

Hazrat then related the following, “I had a *pir bhai* who was all the time in a state of spiritual intoxication. Eyes red, the heart full of emotions, he used to overflow with *mukashifat* and *mushahidat*. When he described his state to me, I told him to go to our shaikh. When he did so, our *pir* saheb patted him on his chest and lovingly told him that his state will no longer be as it used to be. He then came to me and said that everything had been taken away from him! I

informed him, 'You have lost nothing! You have only been caught hold of and pushed up.' ”

Zikr Plentifully. Hazrat said, “Allah has said in Qur’an that the *mu‘min* should remember Him most of the time. Now what does ‘most of the time’ mean? What are the limits of the remembrance of God? There are twenty four hours in a day. So the best limit of most of the time is twelve hours and one minute. Thus God desires that one should busy himself in His remembrance for at least a minute more than twelve hours. That appears to be difficult to start with but becomes easy later on with practice of *muraqabah*. A half-hour of full concentration is sufficient for a person to progress by leaps and bounds. Maulana Saheb used to say, ‘If you do not concentrate in meditation for two hours at a stretch, I shall not give you more to do.’ This I accomplished in fifteen days.”

Steadfastness. The Holy Prophet said that his hair turned grey due to *surah Hud*, in which it is said, “Be steadfast as ordered.” It is a stiff order but the Prophet obeyed it meritoriously and reached the destination. Here the significance of the hair growing white is the fact of being blessed with increased *nooraniyat*.

❁ 17th Jamadil Awwal 1365 AH ❁

20th April 1946 AD

AJMER SHARIF

The Shaikh – An Agent. On the occasion of the Urs of Maulana Shah Waris Hasan I was present before Hazrat when a person detailed his experiences and state of mind and then expressed his desire to become a *murid* of Hazrat. Hazrat reminded him that he was already a *murid* of a Shaikh of Jhelum and that there was no need for his becoming a *murid* of anyone else; he should respect his earlier tutelage. However, Hazrat promised to help him now and then. Hazrat also said that his *shaikh* had completed the task for him by taking him on to the *mazar* of Khawaja Saheb, he should know that a shaikh is only an agent. The ultimate goal is Allah Himself.

How to Receive Faizan. Hazrat said, “In order to receive *faizan* from the shaikh, there are two prerequisites. Firstly, the *pir* and the *murid* should become a straight line without any tensions or kinks from

either side. Secondly, it should be borne in mind that if a vessel is to be filled from liquid contained in another vessel the latter has to be held higher than the former. Without regard to these two points, it is not possible to obtain *faizan*. Those who aver that the *pirs* make their followers worship them do not appreciate that the vessel that gives has to be held higher than the one that receives. These are the etiquettes involved and that have to be observed.”

A Programme Outline at Time of *Bai'at*. Towards the end of the year 1946, I invited Shah Shahidullah Saheb to transfer his business from Bombay to Karachi in the best interests of himself and the country. He replied saying that Hazrat had permitted him to do so and therefore he would be visiting Bahawalpur during February 1947 and also Karachi to study the situation.

He thus arrived in Bahawalpur. During his stay with me in Bahawalpur, Hazrat Shahidullah related to me, “Once we went with our Hazrat to Hyderabad Deccan and also visited Daulatabad and Khuldabad where numerous *auliya* are buried. It is said that one time fourteen hundred *auliya* went to Hyderabad from Delhi and on their deaths, they were buried in Daulatabad and Khuldabad. We visited most of the *mazars* there and received *faizan*. But, I (i.e. Hazrat Shahidullah) received no *faizan* at the *mazar* of Syed Yusuf Hussaini (father of Syed Gesu Deraz). I told Hazrat Saheb about this. He said, ‘When a pupil enters his master’s school he is given a programme outline and the pupil’s training is conducted in accord with that programme. It may well be that some events and places may not be in that programme, and that is why the *salik* is not affected by them. This shows how much the Shaikh has a say in the course set for the pupil.’”

Hazrat Shahidullah went on to say, “I was then told to present myself at the *mazar* all alone again the next morning at the time of the *Fajr namaz*. I did so and due to Hazrat’s intervention, this time I felt closeness to that venerable personage.”

A Rare Prescription. After this, Shah Shahidullah said, “On one occasion Hazrat said that the shaikh is the ultimate manifestation for the *salik*. He also said that the *salik* should concentrate on the *zat* for a couple of minutes after every ten or fifteen minutes whatever he may be doing at the moment. That is of great benefit. Along with whatever he may be doing, reading, talking and eating, he must turn towards the *zat* for at least two minutes at a time, after every ten minutes.”

Suluk-i-Muhammadi Hazrat told me to get married or else there will be an obstruction in my spiritual progress. He said that after the death of his first wife he had felt free — as if he had come out of prison!

He explained, “As I had been out of the prison, and was enjoying the pleasure of freedom, I had no worries and so I had no desire to get tied up once more. After sometime, my shaikh told me to get married as that was necessary. But I procrastinated for another year after which my shaikh once again told me to get married and this time he was strict about it. He said, ‘I am not here to make you go through the spiritual course of Hazrat Isa. I am to guide in the spiritual course of Hazrat Muhammad (SA). Real greatness and perfection lies in going through the spiritual course when you have the distraction of wife and children and still you are strong enough to go ahead with the spiritual work and reach the destination. Do not now delay matters and do get married or else you shall not go any further.’ I replied to say that I had no intention of leaving him till I attained higher states. I added that I would accept whatever match he proposed for me. Thus it came about that I got married a second time.”

A Short Cut. Hazrat said, “Nowadays people have short lives and weak minds with the result that short cuts have been necessary in the spiritual courses. In this way only a summary treatment is possible. If we go into details the seekers will not be able to complete their course in the short span of life. In the earlier ages people had longer lives and they used to go into details. They also had greater endurance. These days, we seem to travel by mail trains and that too with the windows shut! Thus, there is no scope to look around. But, of course, once the summary treatment is mastered, one may go into details according to one’s capacity.”

❁ 30th Sha’ban 1370 AH ❁

6th June 1951 AD

JEDDAH

Satan’s *Tauhid*. “These people are akin to Satan in their concept of *tauhid*. After all, Satan never denied Allah’s existence. He only said that he would not obey His order to bow down before Prophet Adam. Similarly, these people, while they pay lip service to Allah, yet they hesitate to comply with Divine orders as conveyed to them through

Qur'an and Sunnah! They say that Allah is confined to the *arsh* (throne). They believe that He is sitting on the *Arsh* and is not present everywhere. They separate *zat* from *sifat* (qualities). If the universe is not the manifestation of Allah's *sifat* (attributes) it would then mean that He is obliged to manifest Himself by what is other than Allah."

Hazrat said, "This is what is meant by *surah Ikhlas*. It says, '*Say Allah is alone. He does not depend on anything.*' Therefore when He does not depend on anything why should He depend on the universe to manifest Himself? Then the *surah* says, '*He neither created nor is He created. He is all alone.*' This also means nothing exist besides Him."

Only God is the Limitless. Hazrat then said, "There came a person to me who said that he had come so that he may understand *Wahdatul Wujud*. I told him, 'Are you here to understand the problem or to get confused? How can it be possible to understand by conversation? Is it possible to learn how to ride a horse if you have never seen a horse, and depend only on book knowledge? No amount of verbal teaching can make a rider of you. Riding is a matter of doing the act. However if you wish to talk about it, let us do so. You first tell me whether Allah is limited or not.' The person replied, 'It would be wrong to say that He is limited. And if we say He is limitless, then there shall be nothing else left!' I told him that he had come to the point correctly. Now let us see what Qur'an has to say. It is mentioned that, '*There is nothing like unto Him.*' Everything in the world has its limits. When there is nothing like unto Allah. He must be limitless. It follows there is only Allah and nothing else anywhere."

Only Allah is the Infinite. He said on another occasion, "Allah says, '*There is nothing like unto Him.*' Now in the world, all things are finite so that if there is something unlike them all, it must be infinite or limitless. In that case He must be everywhere and in everything. This is what is meant by saying that 'He is everything,' or *Hama Ost*. But these people think that He is confined in some corner of this space. In that case, space becomes eternal not created. Thus, according to them, space too is eternal like Allah. This surely is all wrong! The fact is that there is nothing except Allah."

List of the Hypocrites. Hazrat related, "The Prophet was informed by Allah of the names of all the hypocrites (of Makkah) and the Prophet told the names to Hazrat Huzaifa ibn al-Yaman. Because of this, Hazrat Huzaifa was respected by Hazrat Umar who used to stand up

in respect for him whenever he approached him. Hazrat Umar used to be very much afraid lest his relationship with God was not as it should be. He knew that the Prophet had told Hazrat Huzaifa the names of the hypocrites. Hazrat Umar used to ask him if his own name too was in the list. However, Hazrat Huzaifa had also been told by the Prophet not to let out the names of anyone. He therefore every time told Hazrat Umar that he could not give him the desired information. Just imagine that a pious person like the Second Khalifah, was all a tremor lest he be in the list of hypocrites. One should search one's heart to see if one's relationship with God is of the right kind."

Death of Maulana Sahib's Son. Hazrat then related, "Maulana Sahib had a son who was a picture of Maulana Sahib and was very talented. He could speak Persian fluently at the age of thirteen, and could also speak Arabic to some extent. He also took an intelligent interest in matters of religion. As it happened, he died at the age of fourteen. Maulana Sahib thereupon went and took a bath, changed clothes, applied some scent and went to the mosque and said two *raka'ats* of *nawafil* saying, 'O Allah, I thank you for having put me to test and for considering me suited to be tested.'"

Hazrat then continued, "There lived a shaikh in Hardoi (a place near Lucknow) who was 132 years of age. He had never left his village nor had he ever seen a railway train. A few days after the death of Maulana Sahib's son he dreamt of a *buzurg* who lived on the banks of a river on top of a hill and whose son had died; and this *buzurg* had said *nawafil* at his son's death. The Hardoi shaikh was also told, during the dream that the person was the *Ghaus-i-Zaman* (Saint of the age). It happened that there were some *murids* of Maulana Sahib in Hardoi also. When they heard about this dream, they said that the *buzurg* was probably their shaikh, and they hence wished to go to Lucknow. The Hardoi shaikh said that he knew that Maulana Sahib had since shifted to Benares. Nevertheless, these disciples insisted on going. They reached Lucknow, found that Maulana Sahib had indeed shifted to Benares and they therefore proceeded to Benares. The Hardoi shaikh told them to remember him to Maulana Sahib and to request him to pray that he dies a Muslim. When they did reach Maulana Sahib, he asked them not to let out that he was the *Ghaus-i-Zaman*."

Hazrat then pointed out that the friends of Allah (*auliya*) do not feel grieved when a calamity overtakes them. Indeed, they take the

calamity to be a sign showing that Allah is pleased with them to the extent that He considers them fit to be tested.

Height of Allah's Grace. Hazrat said, "One should not call a person evil judging from his outward behaviour. Maybe the inner man is good and pious. Allah says in Qur'an that none may think anything but good of a *mu'min*."

Hazrat said, "Maulana Rasheed Ahmad Gangohi had written a commentary of the Hadith dealing with the Hadith of handful of good, and added that he himself had that commentary in his possession. The Hadith is as follows: 'When all human beings will have been sent to *jannah* and hell (as deserved by them), Allah will ask the Prophet to pull out of hell all those who had at least a grain of good in them. So, that would be done. Then Allah will say that those who had the smallest seed of good in them would also be pulled out. After that, the Prophet will be asked to bring out those who had the slightest good in them. After that is done, Allah will Himself take out a handful of such persons whose good would be too little to be noticed by anyone except Him.' So, when Allah's mercy shall extend to this limit, how is it that the *moulvi*sahibs threaten people with committal of *kufir* at the slightest provocation?

"Abu Hanifah says, 'If there is one slightest part of Islam as against ninety parts of *kufir* in a person, it is not right to call him a *kafir*.' We, on the contrary, say a few *namaz* and consider ourselves eligible for *jannah* and call others *kafirs*. Allah says: '*Establish namaz for the sake of My remembrance.*' That shows that *namaz* is not the end by itself. It is *zikr* (remembrance). Even *zikr* too is an intermediate stage. The One to be remembered is the real goal. But these people think that *namaz* is the goal and therefore they deserve *jannah*."

A Lapse. He went on to relate, "When, one day, Bayazid Bistami felt an ache in his stomach and someone asked him what the matter was, he said, 'I took some milk last night; that caused an ache in my stomach.' Later, when he died, another Shaikh saw him in his dreams and asked him how he had fared with Allah. He replied saying that he would have been ruined but for Allah's mercy and said, 'Allah asked me what I had brought for him. I replied that Allah Himself being the Master of everything, there was nothing I could possibly bring for Him. The only offering was that I had never committed *shyirk* i.e., I had never associated anything with Him. Allah thereupon reminded

me of the night when I had said that milk had caused the ache in my stomach! That reminder made me feel thoroughly ashamed and I hung my head in shame!’ A similar incident is referred to Hazrat Junaid Baghdadi. After death someone saw him in his dream and Junaid said, ‘All my efforts in the worship of Allah and all my books and sermons etc., were of little use to me. God showed His mercy only in exchange for the two *raka’ats* which I used to say late every night purely for Him.’ ”

Hazrat commented, “When such highly placed *auliya-Allah* find themselves in such predicaments, how can these people dare think that there is none as good as themselves?”

❁ 9th Rajab 1364 AH ❁

20th June 1945 AD

AJMER SHARIF

Death is Near. When Muhammad-bhai Cutlariwala, a Bombay businessman, arrived in Ajmer, Hazrat welcomed him. He said that he just made it. Otherwise, there was great rush of work for him. Hazrat remarked that the angel of death too shall visit him at just such a time when he will be busy in his work! Muhammad-bhai asked if that angel worked alone or had he assistants to help him. Hazrat replied, “People think of the angel of death as if his capacity is like their own. In fact that angel has the world before him as if it were confined to his palm. He brings death to hundreds and thousands of persons at different places at the same time.” Hazrat then cited the Hadith wherein the Prophet (SA) had questioned the Companions about the nearness of death. He continued, “The more pious a man is the nearer does death appear to him. The Prophet had said that when he said ‘*Assalamualaikum*’ on one side at the end of *namaz* he was not sure if death would permit him to say the greetings to the other side! This, even though he was a Prophet and his work was till then incomplete and Qur’an had not till then been revealed fully. Such was the extent of the Prophet’s *taqwa (iman)*.”

The Angel of Death. During a talk about the angel of death, Hazrat said that when that angel goes to a man of faith, he assumes a very pleasing shape and when he goes to a *kafir* his shape is extremely dreadful. Once, Hazrat Daud asked the angel in what form he

approached *kafirs*. The angel said that he would not be able to stand that shape if he showed it to him. Hazrat Daud insisted on seeing that form and when the angel assumed that shape before him he fainted out of sheer dread. Hazrat then said that the real shape and form of the angel, of course is very different.

Hazrat Jibrail. The talk then veered round to the shape and form of Hazrat Jibrail. Hazrat said that the Holy Prophet had seen him twice in his own shape when Jibrail's wings extended from West to East. But normally Jibrail used to appear before the Prophet in the form of Hazrat Wahiya Qalbi. Now the question arises whether Jibrail maintained his personality during these changes of form. The answer is, yes.

Similarly, the *auliya* too retain their personalities even though they assume various forms. Hazrat thereupon related the story in which Mir Syed Ali Hamadani ate with forty different persons at different places at the same time.

Karamat of Hazrat Haji Sahib. Hazrat related, "The shaikh of the Khediv (emperor) of Egypt suffered from *qabdh* (spiritual contraction) for full seven years. In spite of all efforts and treatments, the state continued. Then, while he was in Mecca where he did the *tawaf* along with his followers, someone mentioned about Haji Imdadullah Muhajir Makki. This shaikh went to the Haji Sahib. After an exchange of greetings, they shook hand and Haji Sahib pressed his hand a little and soon his state of contraction disappeared. That affected the shaikh so much that he became a *murid* of Haji Sahib along with his followers. When he returned to Egypt, the Khediv too became the Haji Sahib's follower. Thus the Chishtiya School prospered in Egypt."

Handicap of Smoking. Shah Waliullah Delhi wrote a book about the elders of his family. Therein he mentions: "Among my ancestors there was one who had the greatest love for the Prophet. In spite of all kinds of *wazaif*, he never saw the Prophet in his dreams whereas another of my ancestors used to dream of the Prophet every night. Through the latter he requested the Prophet to inform him of his fault due to which the Prophet had never honoured him in his dreams. The reply was that because the gentleman smoked a *hookah*, the smell of which was repugnant to the Prophet, therefore the Prophet never appeared in his dreams. On hearing this, the gentleman threw away his *hookah* and tobacco."

Hazrat then said, “The Holy Prophet always loved cleanliness and a good scent. That is why *agar-agar* and other kinds of incense are lighted at the time of celebrations of the Prophet’s birthday. We should keep our houses very clean, as well as our persons. The Prophet had a very keen sense of the pure and he was very sensitive that way. He hated bad smells and untidiness. When some of the Companions appeared before him with their teeth yellow, he used to tell them to brush their teeth. He often asked his followers to wear clean clothes and to keep themselves clean. He did not eat certain smelly things like onions and garlic. He also never tasted the flesh of *goh* (a kind of big lizard which the Arabs used to eat) even though all these were allowed in Islam. He also used to say that persons should not go to the mosques after eating onions and garlic.”

Repentance. Hazrat said, “It is very necessary that everyone should repent his sins before Allah. But, even though it is a pleasurable feeling when one does express one’s repentance, yet it is not enough to do so only verbally. Every prescription has a certain number of ingredients. For a true repentance, it is necessary that the person should feel remorse. Also he should resolve firmly that he will not repeat the offence in future. It is possible that the same mistake be repeated but, at the time of expressing repentance, the thought should be firmly in the mind that there shall be no repetition. Thirdly, by way of expiation, some good deed should be performed in addition. Such are the conditions for the acceptance of a *taubah*. But then, Allah is the Kind and the Forgiving!”

Sin and Ego. Hazrat said, “The *mu‘min* feels a sense of shame when he commits a sin. With that his ego too comes down. Imam Ghazali says that sin which produces a sense of shame and creates a lessening of one’s vanity is better than a good deed which increases the man’s vanity.” Hazrat added that even a poison can be used as a remedy. However, if it is taken in large quantity it kills.

❁ 9th Shawwal 1370 AH ❁

14th July 1951 AD

MADINAH AL-MUNAWWARAH

Companionship. A few members of the *Tablighi Jama‘at* visited Hazrat. They were all Pakistanis. During the conversation, Hazrat

asked them to suggest to him some *amal* which may take him to the status of the Companions of the Prophet or, at least to that of the generation after that (*Tabi'in*) or even the second generation (*Taba Tabi'in*). He added that, after all no group can be pious as a group and that it is only individuals who can be pious.

The *Jama'at* members said that it was impossible to reach the status of either the Companions or that of the other two generations after the Prophet. When asked why that was so impossible, they said that after all, the status of the Companions was high as they had been in the company of the Prophet. The status of the next generation was high as they had been in the company of the Companions and that of the next generation was high as they had the companionship of the earlier generation. They added that nowadays those companionships could not be had.

Hazrat pointed out, that was exactly why the Sufis insist on getting together and seeking companionship. It is only thus that *ilm* and *amal*, both, can be attained. The books teach only *ilm* and not *amal* whereas, companionship teaches both. Moreover, nowadays everyone is bent upon correcting others and thinks that he himself is above criticism. *Surah Fatihah* is meant for all, whether a beginner or a master. When we recite the *surah* where it says, '*Show me the straight path*' one should, with the greatest humility, seek guidance for himself as everyone is in dire need of true guidance.

Seclusion in the Midst of Congregation. Hazrat said, "Once Hazrat Khawaja Ubaydullah Ahrar (a Naqshbandiyah Shaikh) was asked, 'Do you live in seclusion?' He said, 'In seclusion is fame and in fame (*shuhrat*) is distress.' He was then asked, 'Do you live among the people.' He said, 'No.' 'Then how do you live?' He was asked. His reply was, 'I live in seclusion among the people.' (*Khalwat dar anjoman*)." At this our Hazrat said, "This is called living with the people without the people." (*Ba hama be hama*). That is to say, one's hands should be busy with the work and heart with the Beloved. (*Dast bakar dil bayar*). He went on to say, just as physical strength is necessary to enjoy wealth—because a sick man cannot enjoy wealth, similarly, spiritual strength is necessary to enjoy spiritual wealth. And spiritual strength is gained by plunging into the world, maintaining correct relationship with Allah. The spiritual faculties get developed by wrestling with the world and not by escaping from it. One who retreats from the world cannot bring his inherent potentials into play

and remains a sickling in spirituality. He said it is very difficult to maintain a correct balance between the limitless being (*itlaq*) and the limitation (*ta'ayyunat*) or created beings. The best criterion to judge between them is the Holy Qur'an and Sunnah (practice) of the Prophet. You can do whatever you like and can enjoy the pleasures of this world provided you do not violate the limits fixed by the lawgiver, and you regard good as good and evil as evil.

Abid and Qalandar. In Hazrat Musa's time, there was once an *abid* who had confined himself in a cave for thirty years, and there also lived a *qalandar*. Allah asked Hazrat Musa to go to each and to pose a question saying, "If I say to you that I have seen that a string of camels passed through the eye of a needle, would you believe me?" When Hazrat Musa did as ordered, the answers were as follows: The *abid* said that such a thing was an impossibility. The *qalandar* said, "God's Grace is such that this is a simple matter. If God so wished He could make the whole universe pass through the eye of a needle. He is the All-powerful!" When Hazrat Musa conveyed the answers to Allah, Allah pointed out the difference between the faiths of the two.

Rewards of the World and of the Hereafter. Allah then asked Hazrat Musa to go the *abid* and to tell him that Allah was willing to grant any request that he may have to make. When Hazrat Musa went to him and conveyed Allah's promise, the man said that he had not eaten well for a long time and so desired a full meal, for once. Allah remarked what a low desire the man had expressed, and sent him two and a half *seers* of rice. After some days, when Hazrat Musa happened to pass that way, he saw the *abid* sitting before a fire on which huge cauldrons were cooking. Hazrat Musa was astonished and he enquired of Allah the reason therefore. Allah replied, "You are My *nabi* and have been to the man a few times. The effect on the man has been that his inner-self has received the light and he cooked the rice sent to him to feed the poor. We were so pleased with his act that we gave him ten times as much rice again which too he fed to the poor. He thus received rice from us more and more and he kept feeding the poor. Such is our promise, that if ten good deeds are done in the world those will be repaid with seventy good deeds in the Hereafter."

Extreme Piety. A venerable person once invited Hazrat Khizr to a meal. When the meal was served, Khizr refused to eat. The host

questioned the cook asking him what mistake he had committed. The cook replied that normally he cooked a meal only after doing his *wudhu* but that in his anxiety for the proper cooking of the meal that day he had forgotten to do his *wudhu*!

The Meaning of the *Darud* in the Language of *Ishq*. In the family of Qari Shah Sulaiman Sahib, there is a set *darud*, by the recitation of which they used to be blessed with the Prophet's vision. Once, the Qari Sahib felt inhibited so that when he recited the *darud* the Prophet did not appear to him. A continued disappointment made him miserable and he went to visit Maulana Fazlur Rahman Ganj Muradabadi and told him of his predicament. When asked to recite the *darud* and to say what it meant, he did so, but was told that was not the way it should be done. He was asked to recite in the language of love. He was bewildered when the Shah Sahib told him, "In the language of *ishq*, it means 'May Allah love His beloved Muhammad and his beloved progeny.'" As soon as these words were uttered by the Maulana Fazlur Rahman Sahib, the Qari Sahib felt a resurgence in his feelings far more intense than the intensity he had experienced earlier.

The Dumb Lady. Hazrat said, "There lived a *pir bahin* of mine in Peshawar who was a semi-*majzub*. She was called the '*Gongi Mai*' as she had remained dumb for six or seven years. And when she started to speak she took all the *ulama* by surprise as she then used to comment on the Qur'an in a way which used to leave the *ulama* speechless. For instance, she said that the meaning of the verse '*Wazkuruni Azkurkum*' (You remember Me and I shall remember you) was as follows: Allah says, 'You love me and I shall love you.' She has now passed away. She was a friend of Bua who used to tell me that if I ever went to Peshawar I should take her with me to visit the *mazar* of *Gongi Mai*." (Bua was the mother of the late Choudhary Khaliquzzaman of Lucknow, Governor of Sind and *pir bahin* of Hazrat and was well known in religious circles.)

Woman and *Khilafat*. Hazrat said, "Whatever the status of a woman, she is not given *khilafat*. Not only this, but also that no woman was even a prophet. *Khilafat* is meant only for men. Hazrat Maulana once said, 'If ever *khilafat* could be given to a woman, I would have given it to Nasim's sister.' He also said, 'Once people took Bua to a *mazar* which used to be well attended and where people used to offer flowers.

As soon as Bua reached the *mazar*, she started saying, 'Where have you people brought me? This is the grave of an oilman!' On investigation it was found that the grave was indeed that of an oilman!"

Vision. Someone said to Hazrat, "I attended this *mehfil-i-sama* but I feel that I had attended it, or something exactly like it, earlier too though I cannot now say whether that was a dream or a reality. However, there was no *qawwali* on the earlier occasion."

Hazrat said, "Whatever happens in this world takes place earlier in *Alam-i-Mithal* and those are sometimes shown in this world too. Indeed quite commonly. After all, people do see what is going to happen sometimes in their dreams. People think that what sees are the eyes even though the eyes are shut during sleep; and yet people say they see. That which sees is not even the spirit. What sees is '*ana*' ('I'-ness) of which is an echo of the Divine 'I'-ness. When you say, 'My mind, my spirit, my heart,' that means that 'you' own these things but you are something separate from them. The spirit stands in the same relationship with you as does the spirit with the body or the body with the clothes. The body is the clothing for the spirit just as clothes are the covering for the body. The spirit is the clothing also for what is called the '*ana*'. It is man's duty to recognise the '*ana*' and to be in rhythm with the Divine '*Ana*'. When that is done, all secrets will be disclosed and the reality of everything shall become known."

Our '*Ana*' and Divine '*Ana*'. When you say, 'My body or my spirit' then you yourself are neither of these two. Thus the spirit and the body being yours, you yourself are something different. You are that '*ana*' which is an echo of the Divine '*Ana*' which is the real '*ana*'. When I asked if this echo can be visualised, Hazrat said, "That is not possible as the Reality is beyond human comprehension and is inconceivable. If it is pursued further, one ultimately arrives at the Divine *Ana*."

It is We Who Do It. The book *AMIRUR ROYAT* lay open before Hazrat. He read out the following incident from it. A woman took her blind son to Khawaja Ahmad Jam and requested that the Khawaja kindly pass his hand on the boy's face so that he may regain his sight. The Khawaja said he could not do it, and that such performances could be done by Hazrat Isa and he himself was not Hazrat Isa. When the woman insisted, he walked away. He had not gone far when he heard a voice saying to him, "Neither Isa nor Musa does it. We do it. (*Ma-mai Kunaim*) Go and pass your hand over the boy's face." The

Khawaja immediately returned and did as he was asked to do with the result that the boy regained his sight!

Ana wa Nahnu (I and We). The Hazrat asked why in '*Ma-mi-Kunaim*', the plural is used, while elsewhere God has also used the singular? It is such that, when Allah talks of Himself in singular person, He uses the word 'I' but when He means Himself with all His qualities, He uses the word 'We' ! Such as "*We are nearer to man than his jugular vein.*"

Need for *Riadhat* and *Mujahidah* (Practice and Effort). At another place in the same book, Maulana Rasheed Ahmad Gangohi is quoted as follows: The Prophet's spiritual power was such that any person converted by him with the recitation of the *Kalimah Tayyibah* at once attained the status of *ihsan* (perfection). He would not need to undergo *mujahidah* etc. After the Prophet, the same power was with the Companions but to a lesser degree. That power got reduced further among the *tabi'in* and became nominal in the next generation. To bolster it the Sufi shaikhs invented *mujahidah* and *riadhat*. To start with, these were the means of attaining the end. But with passage of time, they became the end by themselves. Then, *ihsan* gave way to *istighraq* (spiritual intoxication) which is not the end. Allah is the end. Similarly the *ulama* have made knowledge as the goal instead the 'knower' Himself— i.e. Allah.

Real Meaning of *Kullo Man Alaiha Fan*. At one time, while discussing this verse, one of those present said that the meaning of '*Alaiha*' was all that was on earth shall be destroyed. Hazrat objected saying that if so, then that would mean that the sun, the moon and the stars would not be destroyed because they are not on this earth. He tried to make the gentleman understand that what was besides *zat*, i.e. all manifestations, shall be destroyed and *zat* alone shall remain. On hearing this, Haji Sahib, who was a strict believer of *Wahdatul Wujud*, was most amused!

Need for Manifestations or Determinations. Then Hazrat started explaining manifestations (*ta'ayyunat*). He said, "In order that *fana* be achieved, it is necessary that there be a *ta'ayyun*. And, there can be no *fana* without *ta'ayyunat*. For a destruction, it is necessary that there should be something. If you throw a stone in the sea, it would be said that the stone got *fana* into the sea. However, the stone will

not have disappeared into the whole sea. All that is required is a part of the sea. Similarly, *fana* or merger with a shaikh and with the Prophet is needed in order to get *fana* in Allah.

“The other advantage of *ta‘ayyunat* is that a *salik* increases his spiritual strength by practising to recognise the correct place of a *ta‘ayyun* and actions (sense of proportion). In that way there is an increase in *irfan* (knowledge). Hazrat Haji Imdadullah Muhajir Makki has written of an incident in this behalf (please see the paragraph on **Sense of Proportion**)”

Hazrat then said, “If fire and water are properly used, there is welfare for man, and there is disaster if these are used improperly. Thus it is essential to recognise the proper place of everything. And one should make use of things accordingly, or else there shall be chaos. It increases your power of discrimination and helps to augment your *irfan* (gnosis). If there is no *ta‘ayyunat*, how can this practice be undertaken? The *sadhus* sit in the forest with an arm raised heavenwards. This arm gets atrophied. The blacksmith uses his right arm mostly; his left arm appears weaker in comparison. To keep a balance increases one’s power of discrimination; otherwise this power disappears. The more one’s *irfan* increases the easier one is bound to understand matters and the various visions. During the journey in Divine names, it is very difficult to discriminate between allied names which have closely connected meanings. For instance, between *Ghafur* and *Ghaffar* or between *Rahim* and *Rahman*. For this purpose, a sense of discrimination is strongly needed and that cannot be had without knowing the correct place of things and persons.”

That Which is Not Obtained. One day Hazrat said that *na-yaft* (that which is not obtained) is something great. That is seen from many angles by Shah Turab ‘Ali in his poetry. He talks of the burning inside a person and the separation from the beloved. The former is assuaged by water and the latter by the presence of the beloved.

Different Languages Mean the Same. There was a Bengali Muslim (convert) and his shaikh under training with Hazrat. After the death of the follower, Hazrat asked his shaikh how he was faring. Hazrat said, “The shaikh invited me to meditate with him and thus to see in what state the Bengali was. During my meditation I saw that there was a gathering in which many languages were being spoken and that he understood them all. When asked how he rose to that status, he said that he was a believer in the One God from his childhood.” After the

muraqabah, Hazrat said, "I saw him to be of the same status as was Mannu (the founder of the Hindu religious code)." Hazrat pointed out that this showed that Mannu too was a believer in the One God. As regards the languages understood by the Bengali gentleman, he said that he was in a position where he understood the meaning whichever language it was expressed in. Hazrat Ibni Arabi used to say, "The meaning conveyed by any language is the same. To Musa, it was the Torah, to Daud it was the Psalms and with Isa it was the Bible whereas to Muhammad it was the Qur'an!"

Faith Unseen. On one occasion, Hazrat said, "People say that it is not possible to believe in an unseen God. I say to them, 'Have you seen me or even your ownself? What you see is my body within which, however, there is my soul and within that is '*Ana*' ('I'-ness) which lasts, and is really me. The body is different from the man. The body is a 'quality' of the man and not the man himself.'

"When a person dies we talk of him as having passed away, yet the body is there for everyone to see! Thus what you see is not me but only my body. I am not to be seen by anyone of you. Yet you believe that I am there. In the same way, what you see of the world is by way of a manifestation of Allah. When you believe in my existence through the manifestation of my qualities, how is it that you cannot believe in Allah through His qualities, i.e., the universe. All the same, a 'seeing eye' is quite capable of seeing Allah; some *awliya* say that Allah cannot be seen due to the intensity of His appearance like the sun which you also cannot look at when it is shining with full strength. Allah is also not visible due to His being too near just as you cannot see your own face or nose."

Unquestioning Faith. One day Hazrat related, "While Dr. Bhattacharia (a famous physician of Ajmer) and his brother were with me, he said, 'You people have a blind faith.' I replied, 'Blind faith is operative everywhere! If when a sick person comes to you and you give him a prescription, does he ask you what medicine you give him and why? If he were to do so, you would only tell him to go to see someone else and not to waste your time! And, when you came into this world you took for granted that the names of things your parents told you were the correct ones. You never questioned them why bread was bread, and so on. When you started school you never questioned the teacher why A was A and B was B! You accepted whatever your teacher and your parents told you. Similarly, you accept whatever the engineer

tells you when you are about to have your house constructed, nor do you question your lawyer when he is fighting your case. There is no escape from blind faith. Every expert's advice is blindly followed. So, when we too believe blindly how can our action be questioned?"

Mention of Auliya in Qur'an and Hadith. There are some people who, while they do not understand Qur'an or Hadith, they believe in things and matters according to their own interpretation of what should be. They do not appreciate the powers of the *auliya* either; and whoever has anything to do with the *auliya* is called a *kafir* by them! The Qur'an says: *"Certainly, there is no fear or sorrow for those who are Allah's friends."* Let us now see who is Allah's friend.

Once a person approached Hazrat Abu Bakr and said, that he wished to be his friend as he loved him and desired his friendship. To a question, he averred that he had searched his heart thoroughly in the matter. Hazrat Abu Bakr asked him if he could tolerate his (Abu Bakr's) going into his house while he was not there, to pick up anything he liked. He replied that this would not be tolerable. Hazrat Abu Bakr thereupon told him that his desire to be his friend was false. A friend should be able to take anything he wished from the house of his friend; otherwise that was no friendship!

At another place the Qur'an says: *"O Prophet! For you are sufficient Allah and those mu'mins who follow you."* Allah does not say that only He is sufficient. He says that Allah and those *mu'mins* who follow the Prophet are sufficient for him. But if it is said that Allah and Khawaja Sahib are sufficient, those who say it are dubbed as *kafirs*! They hardly know the meaning of '*shyirk*' and merely say that it is '*shyirk*' to ask of someone other than Allah. Why do they ask their servant to give them a drink? And why do they seek a doctor's help when they fall ill? Allah is the giver and the Prophet is the one who distributes.

Another Hadith relates: "Allah will say, 'O Son of Adam! When I was hungry, you fed Me not!' The man will reply, 'O Allah, how could You be hungry when You are the Lord of the worlds?' Allah will then say, 'Your brother was hungry. If you had fed him, you would have found Me with him'...."

Another Hadith relates: "Allah says: When a man says his *nawafil* (voluntary extra worship) and so desires nearness to Me, I love him; I become his eyes and he sees with those eyes, I become his ears and he hears with those ears, and similarly I become his hands and legs which function as such." Hazrat added that these [aforementioned]

people are utterly ignorant. They have carved out a religion for themselves and they do not believe in what Allah has set out for them.

Intensity in Love – A Sign of *Iman*. The Qur'an says that intensity in love for Allah is a sign of *iman*. These people have forgotten this verse. Do these people love Allah intensely? No! They love only their own stomachs. In one's love of Allah one does not care even for one's own life and this is the reality of *jihad*. When a person reaches that stage, all good is then in him. He will not tell lies, he will not steal, he will not default in *namaz* and fasting, and he will be ever ready to lay down even his life for the sake of Allah.

God's Likes. We love the *auliya* and so does Allah; thus, that being the case, we love that which Allah loves and so attain the status of co-lover. A person who has the same taste as ourselves, is always well liked by us, we desire his company, we respect him and we feel hospitable towards him. It is a great blessing to like that which Allah likes! Like-mindedness is a great thing.

Shaa'irullah. Hazrat related, "Allah says that to run between *Safa* and *Marwa* is among the signs of Allah. The importance of this exercise is only that it is done in remembrance of Hazrat Hajjar's excitement which resulted in the discovery of the *Zam-zam*. Now, she was not a *nabi* and was only a *wali*. But her effort to seek Allah's aid was recognised by Allah and the exercise has been made a sign of Allah. When the grace attaching to the efforts of an *auliya* has such great value, why should the place where the *auliya* spend their time in worship of God and in *mujahidah* not be considered of sanctity? But there are these people who do not even allow the kissing of the netting round the Prophet's *mazar*. There, if someone goes into meditation, and bows his head, these people raise the man's head in anger! How ignorant they are and how little do they understand the Qur'an!"

Shahid Kirmani. Talking of Hazrat Shahid Kirmani, Hazrat once pointed out that he was a *pir bhai* of Khawaja Gharib Nawaz and that he is buried in Narnool near Pataudi where there is a sense of awesomeness (*jalal*) always on his grave. Once Hazrat Nasiruddin Mahmood Chiragh Dehlavi visited the *mazar* and saw the Prophet sitting on a stone where Shahid Kirmani too was present. People have now fenced in the stone.

Whoever prays for a favour there gets whatever he wants. At one time, someone approached Khawaja Gharib Nawaz and asked him to have his request granted quickly. The Khawaja said that he himself will take some time doing it but that if the man was in a hurry he should approach his brother Shahid Kirmani who will be able to expedite matters! He is also known as Shaikh Muhammad Turk.

No Criticism of the Appearances of *Darweshes*. Hazrat pointed out that it was not correct to criticise the outward appearances of *darweshes* or to look down upon them. Once, the sister of Moulvi Sa'adulla (a professor of Persian in Dacca University) fell ill and was declared incurable by the physicians. He was advised by a venerable person to go to Rampur where there resided a pious man. He was advised not to be repelled by the outward appearance of the *darwesh* and not to mind whatever he did. He would usually throw stones at people who approached him, but if whatever is done by him is borne with grace, he may raise his hand; and if he did that the Moulvi's sister would recover — otherwise there was no hope for her. He was asked to approach the *darwesh*, who was described by the venerable gentleman, and to greet him on his behalf and to say that he had sent him.

When Sa'adullah did as he was asked to do, the *darwesh* started to abuse him and he also threw some stones at him but they did not hit him. He kept approaching the *darwesh* and saw that the *darwesh* had a vessel in front of him full of insects which he was eating with relish! This repelled the professor but he restrained himself and gave him the message. The *darwesh* asked him what he wanted whereupon the professor said that his sister was ill and he requested him to pray for her recovery. The *darwesh* replied saying that he should go back home and that he will find his sister cured. And, as Sa'adullah then raised his eyes, he found the vessel full of *pilau* which the *darwesh* was eating. When he retraced his steps and turned back to see, he found the same old insects being eaten by the *darwesh*!

When he reached home he found his sister well and healthy and walking about! His mother told him that she had asked for a certain item of food which was given her as they did not think it fit to deny her anything at that last stage of her life! As soon as she partook of that thing, she started to feel better and she regained her health without the use of any medicine. When the time of the miracle was enquired, it appeared that it was the same time as when the *darwesh* had said that she was well. After that Hazrat said, "One should not find fault with

the outer appearance of the *darweshes* as they are the ‘accepted of God’. To call them evil can be a danger to one’s *iman*. One should know that if an evil person is called good, that does no harm but if an ‘accepted person’ is called bad, even though unknowingly, there shall be a great risk in it. Why should one spoil one’s chances of the future for nothing?”

Sign of Wisdom. Hazrat said that when Satan sees that he is not being successful with a pious person, he then plays another hand. He tries to divert the person towards a lower form of worship. It is very difficult to differentiate between the lower and higher form of worship. Once in an assembly where Rabia Basri was also present, it was being discussed as to who is a wise person. It was opined that a wise person was one who could differentiate between good and evil. Basri differed and said that even a dog is capable of such discrimination. If you throw a bone to him it takes it, but if you throw a stone at it, it runs away. She then said that a wise person was one who could make out the higher form of good in comparison with the lesser, and who could see which is a greater evil. Hazrat added that with such power with him, the man will not fall a victim to Satan.

Safe Path. Once Hazrat said, “*Kashf* and *karamat* come about by man’s remaining at the stage of *fana* in *Sifat* (attributes) of Allah. The seeker should strive to reach the stage of *fana* in *Zat* of Allah (Divine Essence). This is an easy and safe course. *Kashf* and *karamat* give Satan the opportunity to misguide.” There is a well known incident about Hazrat Ghausul Azam as follows.

Satan appeared before Hazrat Ghausul Azam pretending to be God Himself and said, ‘We are very pleased with you; you now do not have to continue with worship.’ The Ghaus recited, ‘*Lahawla wa la quwwata illah billah*’ and Satan disappeared. A voice then said, ‘Your *Ilm* has saved you! And to which he replied, ‘You are a liar. It is my God who saved me.’ Hazrat then said, “Satan is a very wily person. He even tried to mislead the Ghaus while departing! But he was not successful.”

Rabia Basri and Sufyan Thauri. On one occasion, Hazrat Sufyan Thauri fell ill and Rabia Basri went to enquire about his health. Hazrat Sufyan Thauri said, “My head is splitting from pain. Please pray to Allah to relieve me of this pain.” Hearing this, Rabia’s face turned red with anger and she walked off. When Hazrat regained his health, he

went to Rabia to appease her and said, "Please pray to Allah to be pleased with me." Rabia said, "Are you not ashamed of yourself? Allah gave you a boon and you refused to accept it! You yourself were not pleased with Allah how can you wish Allah to be pleased with you?" Such was the high status of Rabia Basri. She corrected even persons like Hazrat Sufyan Thauri!

Amir Khisroe. Hazrat said that Amir Khisroe was a versatile genius. He was connected with the courts of many kings where he was well accepted. He was a known poet and musician and a great spiritualist as also a writer of many books. He was very much attached to his Shaikh, Hazrat Mahbub Ilahi.

Once a foreign trader presented himself before Hazrat Mahbub Ilahi and said, "I have lost my all during trade transactions." He was given an old and torn shoe which the trader took with him in reverence. When he reached Bengal, he stayed in a *sarai* where Amir Khisroe too was staying. Amir Khisroe remarked that he could smell the scent of his Shaikh that day. And then he started to look around and when he traced the trader he begged the shoe from him and gave him a large amount in exchange. That shows how well and deeply Amir Khisroe was attached to his Shaikh.

His death too took place in a wondrous manner. He was not present at the time of his Shaikh's death as he was then in Lucknow. Hazrat Mahbub Ilahi said, "When Amir Khisroe comes after my death, let him not come this side of that (indicated) place or else, it is possible that I may do something which may become a turmoil for the world!" So when Amir Khisroe returned from his travels, he was told about the Shaikh's orders. He stopped at the indicated place and recited a verse of his saying that the world had turned dark after the Shaikh's demise.

He then segregated himself from the world and died soon after. Hazrat Mahbub Ilahi used to say that when Allah asks him what he had brought from the world for Him, he would answer that he had brought the intensity of Amir Khisroe's love.

Ecstasy of Shaikh Abdul Quddus. Once, when a *murid* of Shaikh Abdul Quddus Gangohi was proceeding for *hajj*, the shaikh told him to convey his own respects to the Prophet. When the *murid* reached Madinah and visited the *Mazar*, he forgot to convey the *pir's* message. As a result, the Prophet did not pay any attention towards him and he felt very agitated.

That night the Prophet appeared in his dream and asked him if he had forgotten to convey his *pir*'s message. He woke up and immediately went to the *Mazar* and duly conveyed the message of greetings from his *pir*. The Prophet thereupon told him, "Convey to your *Bid'ati pir* our greetings too." On his return, the shaikh asked him if he had conveyed his greetings to the Prophet and he said that he had, but the shaikh insisted on hearing the exact wordings. When he repeated the wordings, the shaikh went into an ecstasy (*wajd*) and went into dancing movement and kept reciting in praise of the reply.

But it should not be thought that he was really a *bid'ati* (innovator). That appellation was in fact, what the *zahid*'s (formal worshippers) of the day used to call him. From the lips of the Prophet, the appellation was indeed a display of the Prophet's sense of humour at which Shah Abdul Quddus felt ecstatic joy which made him dance.

Two Kinds of *Kashf*. Hazrat said, "You must have read about Ahmad Shah Abdali in the writings of Maulana Waris Shah Sahib. When Abdali attacked the Marhattas, he first approached Mirza Mazhar Jan-i-Janan and requested that he be informed of the result of the battle to be. The reply was that he was going to lose the battle. He then went to Shah Waliullah and asked him the same question and was told that he would win.

"After the Marhattas were defeated in a bitter fight, Abdali went to see Shah Waliullah again and asked him how it was that he had been told by Mirza Sahib that he was to be defeated, even though in fact he did win, Shah Sahib explained, 'The *kashf* (revelation) of both was correct. What was shown was that those in the south will win. Mirza Sahib felt that since the Marhattas were from the south, the indication was that they would be the victors. But when I received the *kashf*, I ruminated and came to know that you were then in the south and so I concluded that you would be the winner.' Such is the difference between *kashf haqaiq* (realities) and *kashf* of events (*kauni*)."

Shaghal. There are two kinds of *shaghal*. *Shaghali Sehpayā* and *Shaghali Sargoshi*. The former was taught to Khawaja Gharib Nawaz by the Prophet and he taught it to Ghausul Azam when he reached Baghdad. This is called '*Dairahi Qadariyah*'. *Shaghali Sargoshi* was given to Ghausul Azam by the Prophet and he passed it on to Khawaja Gharib Nawaz. The *Shaghali Sargoshi* is said in the ear.

Sultanul Azkar. When the six senses are activated, they start doing *zikh*. This is called *Sultanul Azkar*.

Latifa-i-Khafi. This is also called *Latifa-i-Qalbia*. It is the centre of the soul and is located in the forehead. It receives *faizan* first and then it reaches the other senses. The *ruh* (spirit) is first introduced into the baby in the mother's womb at that place and it is taken out, at the time of death, last of all from that very place. The *Naqshbandiyah* call it *Latifa-i-Nafs* where *nafs* is meant to be the essence of the spirit and not the man's 'self'. These are all verbal differences. In reality they are the same.

Fana-ul-Fana. I asked Hazrat whether one is aware of *fana* in *muraqabah-i-fana*. He replied, "There is such awareness. The awareness ends when even the thought of *fana* disappears. That stage is called *fana-ul-fana* i.e. the *fana* of *fana*. It is like sleep. During sleep one is not aware of sleep. The one who sleeps does not know that he is sleeping. Similarly, at the stage of *fana-ul-fana*, one is not aware of *fana*. Indeed he is not aware even of his own self."

Perfection of the Deen-i-Ilahi (Divine Religion). Hazrat said, "*Nafs* (self) is subdued when the *salik* goes into a *muraqabah* *zat*. During that exercise, many thoughts come in to your mind. When these are negated then the *salik* goes into a trance till such time that he loses touch with the world altogether and even forgets himself. That is *fana*. After that is the final stage of *suluk*. For the followers of all other religions *fana* is the last stage, but in Islam *fana-ul-fana* is the last stage. That is how Islam completes the 'dairah' as the Qur'an says:

'This day have We completed your deen for you and have given you completely of Our Grace.'

"That means the last stage of *deen* and *suluk*. The servant lives in God's immortality. There the man busies himself in the affairs of the world having outlived death (*fana*). He marries and carries out all other duties. The Prophet said, 'A palace was being built for a long time. There was just one brick missing and I am that brick.' This Hadith refers to exactly this."

Two Aspects of Zat. [AJMER, July 1941.] Shah Shahidullah once asked Hazrat, "God's light is said to consist of white and black. So, what is the difference between the two?" He replied, "White means a combi-

nation of *zat* and *sifat* (His qualities). Such is the outward (*zahiri*) aspect. Black is the colour of pure Essence without the admixture of qualities which is the inner (*batini*) aspect.” He said, “Then the hidden aspect is higher than the outward one?” The reply was, “No! These are only two points of view. Neither can be called higher than the other.”

Khulafa-i-Rashidin. All matters are dependent on four principles. Qur'an, the Prophet's *Sunnah*, *ijma* and *qias* (when Qur'an and *Sunnah* are silent), some people think that *ijma* means only a consensus among the Companions of the Prophet and they consider that only as a standard. According to Hadith: “It is binding on you to observe my *Sunnah*. After me the way of the ‘Rightly Guided *Khalifahs*’ is binding.” That means that even if there is a difference of opinion among the *Khalifahs*, it is correct to follow any one of them.

Ijtihad had come into force in the time of the *Khalifahs* and now so many centuries later *ijtihad* is felt to be very necessary. Hazrat Umar had increased the punishment for a drunk from forty to eighty lashes and he also amended the rule for divorce. Earlier it was essential that divorce be pronounced once every month for three months and it was considered to be only once if pronounced three times at a sitting. But then people started to pronounce divorce for petty reasons, therefore Hazrat Umar said, “If a divorce is pronounced three times at a sitting that would be a complete divorce.” That applies even today. It should, however, be understood that, in that case, the man will be considered to have sinned even though the divorce be complete. It would thus be against piety.

Khulafa means those well-guided persons who come after the Prophet and who are held responsible for the guidance of people. In that meaning, the shaikh too is such a *khalifah*. People who say that we are trying to establish *Khilafat-i-Rashida* over again should be asked where are those common people who are like the Companions of old. Where are such people these days? These persons only have book knowledge without any sense of practical application. They put forward many proposals but they do not think if those are practicable or not.

Be Strict with Yourself. According to Shah Shahidullah, Hazrat once said, “Whatever I say to others is under Allah's orders but I am not strict with anyone, as it is not in my nature to do so. Therefore, it is up to you all to be strict with yourselves or else you better go home.”

Philosophy and Revelation (*Ilham*). When Hazrat was shown the book SHAH WALIULLAH AND HIS POLITICAL MOVEMENT, he told us that the Shah Sahib had written yet another book called, SHAH WALIULLAH'S PHILOSOPHY. It seems that people do not know the difference between philosophy and *ilham* (revelation). Philosophy is the result of a mental exercise but *ilham* is a revelation from Allah. Philosophy is the name of mental reasoning. But these books that these elders have written are *ilqa* and the *kashf* as from Allah and so cannot be called philosophy. Some people speak of the philosophy of Qur'an too, while it is a revelation, not philosophy.

Clear Signs. According to Shah Shahidullah, Hazrat said that the *salik* sometimes receives clear signs from the unseen. It is essential to act accordingly or else there will no longer be a receipt of such signs.

Ambiguous Signs. Sometimes the signs received are not all understandable, for example, through the sounds of birds or some other manner. This was stated by someone and Hazrat agreed. He said it is His kindness that He guides and it is really difficult sometimes to understand these signs. However, one should not pay much attention to the signs which are difficult to understand, instead, one should attend more closely to one's duties through which, God-willing, the difficult signs too will become clear.

Standard of Piety in Spirituality. Once a youth, a pupil of Hazrat Baqi Billah complained of excess of *kashf*, saying, "I am now not able to do anything. All the time the inner selves of Delhi people are before me and all their happenings are being disclosed to me and so my attention is diverted away from Allah." The Hazrat at once sent for some bread from the baker and made him eat it, and that condition disappeared. It was pointed out that the bakers do not take any precautions as to where they obtain the flour from or about the purity of the baking. The dirt of doubt associated with the baker's product, on entering the body, introduced doubt into the body and the *kashf* disappeared.

Blessings of Companionship. Hazrat recounted that once Hazrat Ghausul Azam said, "Some persons run down Hazrat Muawiyah who was a Companion of the Prophet. But if even the dust from that Hazrat's horse's feet were to touch my cloak, I would be convinced of my place in *jannah*."

Hazrat then said, “The Companions derived their status from the Prophet’s companionship and not because they were great worshippers. If people cannot undergo *mujahidah*, at least they should keep the company of the pious. In olden days, people never asked how far a person was educated; they used to be told whose company a man kept.”

Speciality of Prophet’s Faizan. He said, “If the Prophet looks with kindness towards a person, he gets both the ‘container’ and the ‘contained.’ That is how when a *majzub* visits the *mazar* of the Prophet he regains his balance. His container (capacity) as well the contained (*faizan*) are both increased. Once my Maulana Sahib went into a *jazb*. One of his friends did him the kindness to take him to Madinah where his *jazb* disappeared. Hazrat Gharib Nawaz too has this power to some extent. As he is a *naib* of the Prophet so his beneficence too is less to the same extent. Everyone gets in accordance with his *zarf* (capacity). Anyone whose *zarf* is small gets it increased. Sometimes the grave of the Khawaja Gharib Nawaz emits a scent somewhat like that of the Prophet’s *mazar*. That shows the connection between the Khawaja and the Prophet’s *mazar*.”

MADINAH TAYYIBA

Ways of Imam Malik. Imam Malik taught in the Prophet’s mosque for a number of years. He went daily to the *mazar* and when he was so permitted he went and taught. He never accepted an invitation to go out of Madinah lest he died and was buried outside Madinah. He never rode a horse in the lanes of Madinah out of respect for the Prophet. Whenever he saw an old wall there he would kiss it thinking that the Prophet may have leaned against it. Such were his ways. We are still the followers of such manners while there are others who disassociate themselves from them.

You Will be Thrashed. Hazrat said, “There was a venerable person in Mahrauli who stayed always within his *hujra* and only came out when he was in some kind of pain. On those rare occasions he used to walk outside saying, ‘Kill me, crush me, destroy me. What can I do to You. If there was a one Your equal, that would have been another matter! I am but a poor weakling. What can I do?’ As he said this, his trouble would disappear and he would go back to his *hujra*. Someone said that

he too would like to do similarly. I said to him, 'Never! Do not do any such thing. The venerable person could afford to do that as his relationship with Allah could bear such a thing. If you did it the same way, you may well get beaten up!' Man should know his relationship with Allah but that is a very difficult matter and it takes a long time. It is not a matter of days. It is a matter of years."

Three Degrees of the Prophet's Progeny. There are three different sets of the Prophet's family. Firstly, the progeny or descendants of Hazrat Fatimah, his daughter. Secondly, the followers of the Prophet (his *ummah*); and thirdly the whole universe. The Prophet said that all individuals from his *ummah* were his children. And that Allah first created His *noor* and then created the whole universe from that *noor*. Thus, the existence of the universe sprang from the Prophet's *noor* and has the status of his children. While Hazrat Fatimah's progeny does take first place, yet I am afraid of the implications of God's warning communicated to Hazrat Nuh saying, "Your son is not a member of your family as his behaviour is not pious." Now, admittedly, the son was Hazrat Nuh's own, but his name was struck off the list of Hazrat Nuh's family members due to his impiety. Hazrat Gesu Deraz has said, "Those who are given duties of guidance surely are redeemed."

Ward off Evil. He then said that since the whole universe was created from the Prophet's *noor*, therefore whenever there is a calamity anywhere and the people there collectively recite the Prophet's *darud*, that calamity can be averted. That applies even when a calamity is impending.

Fazlul Haq Berkley. Fazlul Haq—a convert to Islam, an Englishman who had met Hazrat in Ajmer—once asked, "People say that the Khawaja Sahib was their *deen* and *iman*. Is that not *shyirk*?" Hazrat told him, "Why have you become so dry and strict? Are you not aware of the Euclidian theory that when two things are equal to a third thing, they are also equal to one another? Allah is the *deen* and *iman* of the Khawaja. So then, if Allah is the *din* and *iman* of Khawaja Sahib, that could only mean that in fact, Allah is our *deen* and *iman*!" On hearing this, he said, "I feel today that I am in a new world altogether!" After that he enquired, "What do you think of those persons who go to *dargahs* and do the *sajdah* (prostration) there?" Hazrat said, "It is essential to see with what intention the *sajdah* is done. It would be no

sajdah if the intention is not to prostrate as before Allah. Moreover, in a proper *sajdah*, the forehead, the nose, both hands, both knees and both feet must touch the ground. If any of these do not so touch the ground, that would not be a *sajdah* in the real sense. Now if a person, urged by an ecstasy of love bows down at the *mazar* there will be no harm done. That would only show that he could not control himself. The *sajdah* should not be done unless the person does so compulsorily led by his ecstasy.

“When Shaikh Sa’adi came to India, he went to visit Somnath. There he saw people praying to the idol and the idol responding to their prayers. That puzzled him a great deal and so he extended his stay to see what the reality was. He dressed himself as a *sadhu* and discovered that the idol was hollow inside and a man was made to sit therein. Whenever a devotee prayed, that man was there to respond! One day Sa’adi stayed back inside the temple and slayed the man personating the idol. After that it was seen that there was no response from the idol! With this, Satan felt very annoyed and appeared before Sa’adi in the shape of a man, and said, ‘Do you not believe that God is in everything?’ Sa’adi replied, ‘Yes, I do.’ Thereupon Satan asked him why he did not do the *sajdah* before the idol. He replied, ‘Our Prophet is the head of all knowledgable people. He has forbidden the doing of the *sajdah* before anyone but Allah.’” Hearing this, Berkley was most impressed and he said, “I see that you look at everything from a correct angle of vision.”

Tabligh in Europe. When Dr. Zainul Abidin returned from America, he represented to Qari Shah Sulaiman that there was a great opportunity for propagation of Islam in America and that the Shah Sahib should go there for the purpose. The Shah Sahib excused himself and said, “I also think so and I have thought for a long time that someone should go there and show those people what power there is in the spirituality of the Muslims. For instance, the sick can be cured through inner strength, married couples can be reconciled in the same way and so on. Such showings have a great effect on the minds of the common people. It is only the higher echelons of people who can be swayed through literary efforts. For the common people it is necessary that competent persons should mix with them and attract their attention.”

Thereupon I suggested that since he himself could not leave, Shahidullah Sahib, who was a very suitable person for the purpose, could well be deputed. He said, “The work here will then be stopped

completely. It is difficult to do everything by one's self. It also needs large funds. In olden days a Shah Sahib would proceed on foot and spread his blanket under a tree near a village. After a few days his reputation would spread, people gathered and gave him the opportunity to preach to them. But today, it takes a lot of financial and other effort to go to America and Europe for the purpose."

Hazrat then said, "Someone had written an article that even if Hazrat Isa came to England today from the fourth heaven, he would be asked if he had sufficient funds for his return journey and if he could also support himself there and he would be told to go back if that was not so! Dr. Tagore was sent back from England similarly when he refused to answer their queries as he felt that the questions were a contravention of the rules of hospitality. They, of course, paid no heed to the objections raised by the Doctor. It shows it is not possible to undertake such duties in the absence of funds. This sort of work can be done by a *jama'at*."

Piety of Vision. Hazrat related, "Hazrat Gesu Deraz said, 'When I looked at Him carefully, I saw Him like unto myself.' The real thing is a gracious look. Hazrat Sarmad said, 'If he is faithful, he will come on his own. Why run after him in vain. Sit down. Even if He is God, He will come on His own.'

*Choon Naik Nigah Kardam
Oo Ra Hamah Khud Deedam*

Note: *Khuda* is made up of *Khud* and *Aa*, i.e. 'come himself'

"This means that 'I have sat at the door of the beloved.' That too is a *mujahidah* (exercise). When everything else is done, the only thing to do is to sit at the door to await the opening of the door."

Hazrat then said, "Bayazid Bistami once said that he had sat at Allah's door for full thirty years before the door was opened. Man's effort ends on his sitting at the door. After that it is God's wish as to when the door is thrown open. He has promised: *'To those who put in an effort towards Us, We surely show them Our paths.'*"

Department of Love. Once Hazrat said, "In India the source of *ishq* (love) was in the spiritualism of Khawaja Gesu Deraz. That is to say that the department of *ishq* was with him. Hazrat Chiragh Dehlavi said, "Whoever became a follower of Hazrat Gesu Deraz surely gained the status of Divine lover."

Banda Nawaz. Once, we were in Hazrat's presence and he asked us if we had read the book containing explanations of the Ghausul Azam's Divine revelations by Gesu Deraz. We said that we had done so and found the book interesting and elevating. He then related, "When I was in Gulbarga, I found this book there and I was told by Hazrat Gesu Deraz to read it and then to go to him on Friday. That Friday I was down with fever and so I asked Farrukh and Muhammad Hussain to go to the mosque for their *juma'a* prayers and that I would say my prayers at home. Thus I said my prayers there and also read the book through. When, after reading the book I went to the *mazar*, Hazrat Banda Nawaz was kind enough to tell me a few important points about the book which he explained to me."

❁ 10th Ramadhan 1370 AH ❁

16th June 1951 AD

MAKKAH AL-MUKARRAMAH

Ecstasies of the Prophet. Hazrat said that Hazrat Gesu Deraz, belonging to the Chishtiya Nizamia *silsila*, was a great *waliullah* and had written a number of books some of which were with him to. He writes, "Once I saw the Prophet in my dream and asked him, 'I have read that you had the experience of *wajd* (ecstatic trance) once. Is that so?' To that the Prophet replied, 'I had that experience twice. Once when the verse revealed was '*Alam ya'alam bi annallah yara*' (Know you not that Allah sees you), I went into an ecstasy at the thought that Allah was looking at me. When I reached home in that state, Hazrat Khadijah asked me if I had drunk something. I replied that this was not so but this is the verse that had been revealed to me this day. Hearing this, Khadijah too went into ecstasy.'"

Hazrat remarked that His glance is sufficient for us whether we can see Him or not. "The Prophet continued, 'The second ecstasy was at the time of the *mi'raj* (ascension). When I was in Divine Presence, I was ordered to visit a certain place. When I went there and knocked I heard someone ask me who I was. When I replied that I was Muhammad, the reply was that this was no place for 'me' and 'You' and that the door shall not be opened. I went back to Allah's presence Who said that the next time I should reply to the knock saying that I

was a nobody. When I did accordingly, the door was thrown open. When I entered, I heard a voice saying from somewhere. “*Ilayya! Ilayya*” i.e., “Come towards me! Come towards me.” That voice was so melodious that I went into ecstasy. When, in that state I entered, a cloak fell over me and fitted me suitably. The angels then congratulated me and said that many Prophets had wished for the cloak and that it was not given to any of them. It was only meant for me.” Hazrat remarked pointing out the kind of training that was given to the prophets. With us, we learn a few words and claim to be *Ghaus* and *Qutub*!

❁ 3rd Shawwal 1366 AH ❁

20th August 1947 AD

AJMER SHARIF

Kakul and Aaghosh. That night a *mehfil-i-sama* was organised at the residence of Hazrat where the famous *qawwal* Ghulam Najaf was present. At the time of the tea break, Hazrat explained a couplet of a *ghazal*, namely:

*Pareshan Kakul-o-Aaghosh wa mastana mi Aai.
Sarat Gardam ba in shane ‘Ajab turkana mi ai.*

He said, ‘kakul’ means the *ta‘ayyanut* (perceivable). God is hidden behind perceivables just as long hair are a curtain over the face. Perceivables are scattered all over. *Aaghosh wa* is a pointer towards the Hadith which says, “God says, ‘If a person approaches Me a few inches, I step towards him by an arm length, if he comes to Me walking, I race towards him.’” *Aaghosh wa* means open up one’s arms. This couplet contains both the *na‘at* (praise of the Prophet) as also *hamd* (praise of God). The second couplet says:

*Kulah Kaj Turrah Pechan-o-Qaba chust-o-Kamar basta;
Fidayat ba dil-o-Janam chi bebakana mi ai.*

The first verse of the couplet means the personality of the Prophet and its dignity. This *ghazal* is well appreciated in Gulbarga. *Pareshan kakul* (disturbed hair) suits Hazrat Gesu Deraz well as he had long locks. At one place there is mention of ‘*bapa laghzash*’ the meaning of which I asked Hazrat. He said, “This means *abdiyat* or the quality of being a slave. An *abd* (servant) has many weaknesses and he stumbles at places. And, it is a hint towards fear and hope as well (Qur’an). If fear prevails,

it becomes difficult to take a step and if one is full of hope only, one becomes careless of God's punishment and struts around. But when both conditions are present, one steps forward and is also fearful. This is *laghzish* (lameness)."

After the tea interval a Hindi poem was sung. Later Ghulam Najaf Qawwal was asked by Hazrat how he felt and he answered, "What can I say? People think that I am very well but I know how I am and what is happening to me." Hazrat asked him to believe in what people say, and not to take it to heart and only to think that you were alright. There is a great strength in one's thinking. The universe too is a result of God's thought. Allah said, 'Be' and it became! And since man is God's vicegerent, he too has some power of thinking.

And then he said, "In the course of a *qawwali*, the *salik* does enter a state of *fana*, 'absence of self', which is like the state of union (*wisal*). Sometimes there is the state of longing which may be called a result of *hijr* (separation). However, *hijr* is better than *wisal* (union). Most *mashaikh* have preferred *hijr* to merger. There is an increase in longing during *hijr* and there is no repletion. One should never be satisfied with any stage of union and should always clamour for more and more." Then, Hazrat read out a couplet which says:

‘I do not barter the taste of your pain with a cure,
I would rather have the *kufr* of your hair
rather than *iman* of your face.’

At that stage Hazrat read out another couplet which unfortunately I do not now recollect. Hazrat remarked that the couplet was most comprehensive and a volume could be written explaining its meaning. "Here *jamal* means *wisal* and *fikr-i-wisal* means *hijr*. Now, when we say, 'SubhanalAllah', that too is *ziker-i-jamal*. That is, we say that His personality is free of all defects. After that we say 'Alhamdulillah'. The former is praise of God in the negative sense and the latter in a positive sense. *SubhanaAllah* is a negation of defects and *Alhamdulillah* is a positive praise. Here *hamd* does not mean only to describe praise but it also includes definition. When a person asks for the definition of something, *Alhamdulillah* is said, meaning thereby that all praise and definition is for Allah only. This hints at *Wahdatul Wujud*. Whatever is praised it signifies praise of Allah. After that comes *AllahuAkbar*. *Alhamdulillah* is not considered enough as it is difficult to define *hamd* fully. Thus, *AllahuAkbar* follows immediately after, meaning that while He is all in all, yet He is incomprehensible being so vast extensive and limitless.

“People chant these three phrases but they do not ponder over their meaning. These words are so significant that it is enough to recite them just ten times sincerely. How great are these words. All that we need to do is to chant them sincerely without any additions on our own as there can be no better words than what is taught to us by Allah and His Prophet. I too repeat these words; I am indeed a conservative and I follow only what is taught to me. If we improvise on our own that would mean that we are able to comprehend fully which is an impossibility.”

Hazrat went on to say, “My Maulana Sahib never listened to the harmonium and used to listen to the strains of the *sitar*. When asked the reason, he said that it was because his elders too used to have the *sitar* to accompany *qawwali* and so he too followed in their footsteps with the hope that we shall reach the same place as them.” He added that it does not work unless there is a deep relationship with the Shaikh.

What is *Shyrk* (Polytheism)? Hazrat said, “Allah has said in the Holy Qur’an:

Those who take bai‘at with you O Prophet, in fact, take bai‘at with Allah. Allah’s hand is on their hands.

“As in this verse, *bai‘at* with the Prophet has been regarded as *bai‘at* with Allah, and the Prophet’s hand has been called the hand of Allah. The Prophet is the very best manifestation of Allah. Allah has called Ka’bah also as His manifestation (*mazhar*), the Black Stone (*Hijr Aswad*) as His hand. But *Haqiqat Muhammadiyah* (Reality of Muhammad) is far superior to and higher than *Haqiqat* of Ka’bah (Reality of Ka’bah). *Insanul Kamil* (The Perfect Man) is the manifestation of *Zat-o-Sifat* (essence and attribute). Stone and brick cannot be of that status. These people say that one becomes a *mushryk* (polytheist) by touching or kissing the walls of the Prophet’s tomb. They also say that if you think that the Prophet can read your mind, you become a *mushryk*, because they say Allah alone has the knowledge of the unseen (*ilm ghaib*). I do not know why these people pull Allah so down as to be equal to those who possess the power of doing supernatural deeds. Allah is so High and so Great that human intellect is unable to comprehend Him. How can a man possessing a slight power of doing supernatural deeds be regarded equal in status with Allah. We respect them because they are pious people. How can this be regarded as

shyrk? Why do these people think that we regard the pious men as Allah?”

“Once a person said to me, ‘Some people say that Ghausul Azam (Shaikh Abdul Qadir Jilani) looks at the world as we look at the palm of our hand. Do they not make him equal to Allah?’ I replied, Consider the shaikh as high as you can—even then he will be nothing compared to Allah. It is open to Allah’s lowliest servants to look at the world in this fashion. Why must you drag Allah down to the level of His servants? The angel of death too looks at the world the same way. He has a look at every house at least five times a day and he knows the persons of your house better than you do. This is in accordance with Hadith. Similarly, Hazrat Mikail, whose duty is to distribute where-withal to the world, knows everyone in the universe including *jinns*, ants and the other smallest of creatures. Would they too then be equated with Allah? They are ordinary servants of Allah who have been permitted such powers by Him. But the status of the perfect man is far superior to the angels being the vicegerent of Allah. Thus how is it that the exercise of such small powers by a human being is a source of worry for these people?”

Secret of *Tauhid*. Hazrat said, “The Wahabis consider Shah Waliullah their *imam*. The Shah Sahib writes in his book *HUJJATULLAHUL-BALIGHA* that he saw (in a vision) that there was a people who worshipped a poisonous fly which kept wriggling its tail and wings all the time. When Allah asked him his opinion if those people were *mushryks*, he replied that he did not find the least trace of *shyrk* in that as they had merely made the fly their *qiblah* (direction) pointing to God. Allah approved and said that he had found the secret of *tauhid*.”

Hazrat went on to say, “Do these people who bow down towards Ka’bah think that Allah is sitting inside the Ka’bah? After all Allah has only made the Ka’bah a direction being one of His manifestations. It is found in Hadith! ‘The Prophet’s hand is My hand. Whoever takes hold of his hand holds My hand.’ And that the Black stone is Allah’s hand and kissing it is kissing Allah’s hand. How clear that is but these people have made much of it. The fact is that unless the heart is opened (*inshirah-i-qalb*), such matters are not made clear.

“Sectarianism blackens the heart, true guidance is *sharah sadr*; a matter of the opening of the heart. Allah says: ‘When Allah wishes to guide someone, He opens his heart for Islam.’ When the Companions asked the Prophet what ‘opening of the heart’ meant, he said, ‘It is a *noor* with which Allah enlightens the heart.’ Allah is the unseen and

unlimited. He is not to be circumscribed. Man, on the contrary, is a finite being so that there had to be a bridge (*barzakh*) to connect him with Allah. That appeared in the form of a *noor* in the shape of the Prophet, the Perfect Manifestation of Allah. The point is the same as that of *uruj* and *nuzul* (ascent and descent). The Prophet is the connecting link.” I pointed out that in olden days when our ancestors presented themselves before their elders, they used to do the *sajdah*. Hazrat said, “Yes! Books tell us that they used to place their heads over their feet and used to kiss their feet. When the Prophet told Hazrat Ali that his (Ali’s) flesh was his (the Prophet’s) flesh and that his blood was his (the Prophet’s) blood, that took Hazrat Ali into an ecstasy and he fell on the Prophet’s feet and kissed his feet.”

Tauhid in Tasawwuf. Hazrat said, “Once there came a venerable person to Kaliyar Sharif from Malabar who used to call *tasawwuf* the *Ilm-i-Tauhid*. He was very right. Our guide’s father, Abdullah Rasheed, who died only recently had gone to Karachi to join the *Muktamar-i-Alam-i-Islami*. He was a strict Wahabi and so anti-*Wahdatul Wujud*. I asked him, Is Allah finite or infinite? He replied saying that such are only technical terms. You have to prove your stand as from the Qur’an. I quoted the verse, ‘*There is nothing like unto Him; He is the Hearer, the Seer.*’ Since everything in the world is finite, Allah must be infinite and so in everything. No one can say that He is not present in a certain place and is present in that other thing. Thus, as a matter of fact, He is everywhere and there is nothing besides Him.”

He then asked if Allah was a *shai* (a thing). Hazrat replied, “*Shai* is derived from *sha’a-yashau*, that is a thing which is intended. *Shai* is a created thing. Therefore Allah is not *shai*. Allah is *Qadim* (Eternal). Let us see the verse ‘*kun fayakun*’. When there was nothing besides Allah, who was it that was ordered ‘to be’? Of course, the answer is that whatever was to be created was in Allah’s awareness. Only, Allah said that it should become and it became. Now since Allah’s awareness, or *Ilm* is *Qadim*, therefore what was in His awareness was also *Qadim*. That is, the universe too was *Qadim* in its conception. Thus there is oneness as well as a separateness but that separateness is from the point of view of descent and is not real. In order to understand the reality of *tauhid* — *mujahidah*, *zikr* and *shaghal* are necessary preliminaries. If one wants to understand *tauhid* first before doing his *zikr*, *mujahidah* and *shaghal*, that would be the same as if a sick person says that he should first be cured and that he would take the medicine only afterwards!”

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Itlaaq and Ta'ayyunat. Once Hazrat said that a simple example of *itlaaq* is ink. When words are written with the ink, *ta'ayyunat* comes into being. If *ta'ayyunat* were not there, the universe would not have been there in this shape.

Qura-i-Fa'el. Under discussion was the Qur'anic verse which says:

"We offered the Trust to the heavens, the earth and mountains but they refused to undertake it and were frightened. Man took it up. He certainly took up a great burden and he was greatly unwise."

Then Hazrat asked if I had seen his commentary of the verse and I said that I had. He then said, "It is a principle of commentary that the explanation should take into account the context in which the verse appears. Now, in the first part of the verses it is said that God offered the trust to the heavens, the earth and the hills but that they rejected the offer and when it was offered to man, he accepted it as he was *zalumi* and *jahl*. Some *ulama* take this phrase to mean its outward meaning which however, do not go along with the context. Now, if you offer a precious something to a number of persons who regret their inability to accept the offer and then there is someone who does accept the offer, you would not call that person unmannerly and ignorant!"

He then added that *zaluman* means '*zulmat-i-adami*'; and *jahulan* means '*jehal-az-ghairallah*'. In both, the eye cannot see, in one case the *nur* and in the other the darkness. The earth and the heavens being *kaseef* (solid), they are not able to see *nur* and the angels being all *nur*, they too are not able to see the image of God in themselves. But man, being a mixture of *nur* and darkness, could see God's image in himself and so he accepted the offer immediately. It should be noted that a piece of glass does not become a mirror unless it is blackened on one side. And, 'trust' is the name of being able to observe '*hifz maratib*' i.e., to see everything in its right perspective.

Family Status. I asked Hazrat if a Quraish woman may marry a non-Quraish male. Hazrat replied, "In Islam, all are of an equal standing. There is no such thing as family superiority in Islam. All that Qur'an says in this matter is that good (pious) men are for pious women and evil men for evil women. This is the only condition. Family and descent have no meaning. Look at me. I have given my daughter to one who is a new Muslim, which was no bar as he has true Islamic spirit in him so that there was no hindrance in the match.

Hazrat Bilal. Hazrat cited the instance of Hazrat Bilal. He happened to knock against someone in the dark but thought that the other person had struck him purposely as he was an Ethiopian. He complained before the Prophet who, having assembled the Companions said, 'Be warned! In Islam all have the same status.' When they heard this, they all wept in remorse and Hazrat Abu Bakr and Umar offered their daughters to Hazrat Bilal in marriage. According to tradition, Hazrat Bilal was married to a girl of the Bani Zuhra, a tribe prominent among the Quraish.

Lineage. He went on to say, "Once I had some doubts about my having descended from the Prophet and that frightened me as, according to Hadith, 'Anyone who wrongly ascribes a lineage to himself would be a *jahannami*.' However, once the Prophet assured me that I was from among his progeny, I was satisfied, as it would have been a *kufir* not to accept the Prophet's word."

Payment for an Amulet. Hazrat cited an incident, "On their way back from a *saria* (battle) some Companions once camped in a village and sent word to the inhabitants to play host to them. This was in accordance with the custom among the Arabs. The villagers refused the request.

It so happened that one of the villagers was bitten by a scorpion. The villagers thereupon went up to the Companions and asked if they knew of a charm or a recitation which could counter the poison. They were told that they did, but that they would not let them have the benefit of it as they had refused to play host to them. Immediately the villagers produced some sheep and one of the Companions recited the *surah Fatihah* over the stricken man. Since it was a recitation of a Qur'anic verse, it so happened that the man immediately recovered. However, the doubt arose in the minds of the Companions whether it was correct for them to accept the sheep as payment. They therefore did not slay them but took them along with them to the Holy Prophet and asked him if their action was in order. The Prophet asked them how they knew that the *surah* would be effective. They said that they did not quite know that but they felt that any recitation from Qur'an would be a correct remedy, and that they also had an *ilqa* (intuition) accordingly. Thereupon the Prophet said that their receipt of the payment was in order, that they should cook the meat and that he too would share the meat with them!

An Evil in Sufism. Begum Farrukh once took a friend of hers to Hazrat. The lady was a Shia'. Hazrat asked her if she was the *murid* of someone. She said she had done her *bai'at* with a lady of the suburbs of Bombay who used to take *bai'at* from people. Hazrat asked her how a woman could do so as there was no *khilafat* for women. She told him that the lady had said that she had received *khilafat* from Hazrat Waris Ali Shah. Hazrat told her that she herself could not understand such a matter and asked her to let him meet the lady sometime.

She then took the lady to him one day. The lady was advanced in age and she was accompanied by her daughters. He asked her about her *bai'at* and her *khilafat*. She replied, "I was once at the *mazar* of Shah Waris Ali Shah and someone held my head under the cover of the *mazar*. This is how I received the *khilafat*."

Hazrat was very sorry to hear that and he explained to her matters of *khilafat* and *bai'at*. As she was a sincere type lady and was a sincere seeker of truth, she regretted her assumption of status. Hazrat then said, "How sad! They push the head of a person under the cover of *mazar* and thus they assure the person of *khilafat* and entry into a *silsila* without the need for any *mujahidah*, *riadhat* or the tutelage of a shaikh! God save us from the evil of such persons. This is a great evil let loose. Such persons neither can do good to others nor allow others to reach the real fount of good to quench their thirst."

Hazrat then related a dream he had once. "There was all water on the edge of a hill, on the other side of which, people were going thirsty and dying of thirst. Someone gave me a long bamboo and asked me to thrust it in a particular (indicated) hole to clear it up. That was done with the result that flights of bats came out of the hole, and the water started flowing to the other side and the people there received the much wanted water through the hole. This water was the spring of God's Bounty and the bats were the false *pirs* who had kept the flow of water back depriving the people of God's Bounty."

Hazrat then said, "The existence of these false claimants is an evil. They take people as their followers and obstruct them from the truth. Those followers can then neither leave them nor can they then gain beneficence, with the result that the followers are deprived for good. Imagine how great a sin is thus committed. When asked by Shah Shahidullah how such an evil could be put a stop to, Hazrat

replied, "Just that the truth should be explained to people so that they may recognise the true religious leaders." After that Hazrat detailed some signs of the *auliya* (see elsewhere in this book).

Defeat of the English. He then said, "I dreamt once that I was surrounded by a group of Christian youths. In the meantime, Hazrat Khawaja Gharib Nawaz came and gave me a stick, and asked me to hit them with it. As I did so, those youths started to fall dead. The Khawaja smiled remarking that I had killed them! The meaning of this dream is that the English shall be defeated by the Muslims."

Talwin and Tamkin. Once a gentleman, a retired Inspector of Police, accompanied a saint from Alwar, Masroor Shah who had come to meet Hazrat. He asked about Hazrat and the reply given by Masroor Shah was, "Zauqi Shah Sahib is in a seat of *tamkin*. We and many like us are of the stage of *talwin*. The duties to train and educate others are given only to those who are in the seat of Power (*tamkin*)."

Signs of the Auliya-Allah. Once Hazrat told us what the signs of the *auliya* are. It should be seen if the person is a strict follower of the *Shariah* or not.

Secondly, it should be assessed as to what changes occur in his followers due to his influence.

Thirdly it should be seen if the love of Allah enters the heart in his company. It may be that such love lasts only as long as one is in his company or it may be that it is lasting.

If all these three signs are present, one may follow him unquestioningly. It is not possible to differentiate between a perfect (*kamil*) from an imperfect one. Therefore these signs are only indicators. If any one of these signs are not found, one should not necessarily draw any conclusions. It is possible that he may be entrusted with other duties than those of training people for which reason he may have to present himself in a peculiar form.

Tauhid. "Your goal is Allah himself. Allah s.w.t. says: '*You should establish namaz for My remembrance*'. Here, it is not *namaz* that is the goal. *Namaz* is a process of remembrance (*zikr*) and even *zikr* is not the goal. The real aim is the One remembered. *Namaz* which is not for *zikr*, that is which is said carelessly, is thrown back at you. Allah s.w.t. says, '*Thus, it is a loss for those namazis who show laziness in namaz.*'

“When a person reaches his goal, he realises that the goal was everything. That, of course, is achieved only after reaching the goal. Before that, one has to pay due regard to everything according to its status and position. On arriving at the true goal, there is no need for subsidiaries and the goal remains everything; the Beloved is all in all. However, such things cannot be said before reaching the goal. It is not enough only to study books. One should give due regard to everything till such time that one goes into *hal* and is given the Vision.”

Firmness of Iman. Imam Fakhruddin Razi was a man of logic. When death approached, Satan went to misguide him and asked him if he believed in God. When he gave an answer in the affirmative, Satan asked him for a logical proof. The Imam gave him proof after proof but the Satan rejected them all with his arguments. After the ninety-ninth effort the Imam felt very worried as he could advance no more arguments. Just then, miles away, Hazrat Najmuddin Kubra was busy doing his *wudhu* and a *murid* who was also a student of Imam Razi was helping him. The shaikh came to know of Imam Razi’s predicament through *kashf*. He said that the student’s Imam was that day going from the world without his *deen*. The student understood that the Imam was in difficulty. He requested the shaikh to help his Imam. The shaikh then said in a loud voice, “Why do you not say that we have believed in God without any argument.” The Imam heard him and gave Satan that same reply. When Satan heard this reply, he took to his heels!

Learning. Shah Waliullah said that there were three sources of learning *aql*, *naql* and *kashf* (brains, books and revelation); but that these days most *ulama* lack *aql*, and *kashf* and depend on books alone.

New Terms. These days there is a great change in our condition, and there is a corresponding need for new terms. The reason for Shah Waliullah’s success was that he introduced the terms understandable in his days. But even those terms are now out of date and there is need for a further change. Akbar Allahabadi used to say that ‘*Pa-ba-rikab*’ (feet in the stirrup) should be replaced by ‘*Dast-ba-ticket*’ (hand on the ticket) and *nukail* (sign) by *steering-wheel*!

Some Auliya. Hazrat said to one of his followers that he presumed that he knew the Hadith where the Prophet described the *auliya-i-Muhammadi* as equal to, and according to another Hadith as superior to the Prophets of Bani Israil. The follower felt a little hesitant as he had been a Christian before embracing Islam and so he was partial to the Bani Israil Prophets. However, that night the Prophet appeared in his dream and said, "It is true that some of my *auliya* are superior to some of the prophets of Bani Israil."

Amir Muawiyah. While talking of the Companions of the Prophet, Hazrat said, "No one can possibly reach the same status as the Companions, howsoever great his deeds may be, for the reason that they were blessed by the Prophet's company. The lowest Companion is higher than any *qutub* or *ghaus*. Some people think that Hazrat Amir Muawiyah was a Companion of a low order but Hazrat Ghaus-ul-Azam used to say that if the dust from Muawiyah's horse's feet were to enter his eyes he would know himself to be a *jannati*. Hazrat added that when he was talking about this very subject, a follower of his misunderstood him to say that Amir Muawiyah was indeed low down in the list of the Companions. That night Amir Muawiyah appeared in his dream and said, "I am not a low ranking Companion. Indeed, I laid down those principles through which the *Ajami* (non-Arabs) could be ruled."

Imam Mehdi. Hazrat told us that a strange thing once happened to one of his disciples. He once read somewhere that Dajjal was to be killed by Hazrat Isa. He then thought, if that were so, then Hazrat Isa should be higher in status than Imam Mehdi but that was just a passing thought. However he saw the Prophet in his dream the same night. The Prophet said to him, "Imam Mehdi has a special relationship with me. For that reason, he has the full range of my perfection or universality. Prophet Isa does not have that universality. He is the promised Messiah. Dajjal is the false Messiah and so Hazrat Isa has been appointed to kill Dajjal, his opposite." Hazrat said, "The fact is that *Haqiqat-i-Muhammadi* is the bedrock of, or main spring of the universe and it is not appropriate that anyone of the followers of Muhammad should kill a part of himself. Similarly it is not appropriate for Imam Mehdi who has the full range of the Prophet's universality, to kill Dajjal who is a part of the universe."

Pir and Murid. During a ship journey, a follower of Hazrat Mahbub Ilahi asked him what a *murid* should be like and what a *pir* should be like. Hazrat gave him a letter and told him to take it to a *murid* (indicated) in Lahore. At the time of handing over the letter, Hazrat pointed in a direction the opposite of the direction in which Lahore lay. The man started off in the direction indicated by Hazrat Mahbub Ilahi and he found himself in Lahore in no time. He delivered the letter to the addressee who, in obedience to the instructions in the letter, handed over ten thousand rupees to him and also detailed his daughter to serve him at night.

At first he asked the girl to press his legs and then being so tempted he laid his hands on the girl's shoulder. As soon as he did that, he felt a mighty slap on his cheek from nowhere and heard a voice say, "You rotter! What are you up to?" He immediately regained his senses, sent back the girl and returned to Delhi where he recited what had happened to him to Hazrat Nizamuddin. Then Hazrat said, "Such should be the *pir* and such the *murid*!"

Allah's Remembrance of His Servant. There was a person who was praying to Allah asking that he be informed of the time when Allah remembered him. Hearing this his slave girl said, "But I do know when He remembers me! How is it possible that I could otherwise wake up at night in the extreme cold, do my *wudhu* and say my *namaz*. It is only His kindness that makes me do this and I answer his call. Also, Allah says that whenever a person remembers Him, He also remembers the person. So when one sets about in all sincerity to remember Him, it is not possible that He be not mindful of the person?" The remembrance leaves an effect on the man's heart and the sequence of remembrance thus continues. The person was so pleased with the girl that he freed her.

An Invitation from the *Sahib-i-Mazar*. In Jaipur, there is the *mazar* of Hazrat Ziauddin . A friend of mine and I went there to attend the *urs*. One day, when we were sitting after our morning *namaz* my friend said that in Jaipur there are two things of note. One is the *mashdal* (lentil) and the other is *qalagand* (a sweet). The water in Jaipur is such that the lentil cooks very well in it and comes out tasty. But the particular lentil is not sold commonly in the market. Of course, one may eat as much of the sweet as one likes. I dissuaded him as we had come to Jaipur for the *urs* and it would not be proper to go

after such things in the market as we were the guests of the *Sahib-i-Mazar*.

While we were thus busy talking, an old gentleman came along and invited us to dine with him. He insisted that we should accept the invitation, and so we went to his house and took our meal with him. It was a surprise for us when the same lentil we were speaking of was served and for the sweet dish, there was the same *qalagand*! When we told our host of the discussion we had just before he arrived on the scene, he informed us, "I had no intention of visiting the *mazar* today but there was suddenly a compulsive urge for me to do so. As I reached there I saw you two and I was again urged to invite you to a meal."

A Bengali Babu. "Once a Bengali Hindu came to me with a Muslim called Bengali Babu, a friend of his. He used to recite the Hindu prayer word 'Om'. I told him to change the word slightly (as I indicated to him) and to keep reciting that. After some time I turned his attention from the name to the named (God). The Bengali Babu himself had come to teach me a lesson, but as Allah willed it he embraced Islam, worshipped hard and died in *sajdah*."

Hindu and Jew. Hazrat said, "I have conclusively proved in my book: NEW SEARCH LIGHT ON VEDIC ARYANS that the Hindus of India are of Jewish origin. These two are in reality the same. The Jews have made life impossible for the people of Europe and the Hindus have raised hell in India. The Jews have been the cause of both the World Wars. They are rich capitalists, owners of industry and manufacturers of arms and ammunition. They desire wars so that their arms may sell in the world markets and they should thus be the gainers. How wild and mean is their thinking. You may rest assured that it will be they who will cause the Third World War too."

Guru Nanak. *Tazkiratur RASHID* mentions that Guru Nanak was the follower of a person from among the progeny of Baba Farid Ganj-i-Shakar. He had become a *majzub*. As a *majzub* is often capable of showings of *kashf* and *karamat* and the Hindus are very susceptible to such showings, so a number of Hindus gathered round him and gradually his followers took the shape of a separate sect and religion.

In fact, Guru Nanak was a Muslim. In his book, the Granth Sahib, the very first couplet contains praise of God and the Prophet.

The Sikhs have preserved a curtain of his time which has the *Kalimah* inscribed on it. He had also performed *hajj*. As he was usually in a state of spiritual intoxication, he once slept with his feet towards the Ka'bah. When people objected, he asked them to point to a direction in which Allah was not to be found.

The Sikhs should have declared themselves to be a sect of the Muslims as Guru Nanak was in actual fact a Muslim. On the contrary, they have become antagonistic to the Muslims, hand in hand with the Hindus. This is in spite of the fact that there is a world of difference between the teachings of the Hindus and those of Guru Nanak. The Hindus are idol-worshippers and Guru Nanak was unitarian. Due to his ecstatic condition, he could not trim his hair and his followers have adopted that practice!

Bhagwat Geeta. On one occasion Hazrat remarked that only a Muslim can understand the *Bhagwat Geeta* and that it is beyond a Hindu's comprehension!

Abdullah bin Salam. Abdullah bin Salam was a very learned person amongst the Jews and was very well respected among them. When he accepted Islam at the hands of the Prophet, the Prophet asked him to sit aside and asked the Jews, in his absence, what they thought of him. They answered that he was a greatly learned person, pious and a man of sound opinions.

The Prophet then told them that since that was so, they should follow his example and become Muslims. Abdullah was then asked to come out before them. Seeing this, the Jews started to say that he was in fact an ignoramus and a foolish person and they refused to follow his example.

Prophet's Justice. Once a girl of a respectable family, Fatimah, was caught thieving. When she was produced before the Prophet some of the people put forward a recommendation that she should be dealt with leniently as she belonged to a very respectable family. The Prophet told them that he would not have excused her even if she was his own daughter.

A Hadith. Hazrat said, "To start with, the Prophet had forbidden the visiting of graves but later, when the reason for the prohibition was no longer there, he permitted visits to graves. Women too were thus permitted.

“Once Hazrat Ayesha asked the Prophet what she should recite as prayer at the graveyard. The Prophet taught her the appropriate prayer. If it was not proper for women to visit graveyards, the Prophet would have not permitted Hazrat Ayesha either.

“There is one sect amongst us who forbid even men from visiting the *mazars* of the prophets and the *auliya*. They cite a Hadith in support of their position. It says, ‘Harness not your camels except to proceed to three mosques: the mosque of the Ka’bah, the Aqsa mosque, and this, my mosque.’ The meaning is clear. The Hadith says that a journey should not be undertaken for the purpose of visiting any mosque other than, the three mentioned, as *namaz* in these three mosques carried much greater beneficence. In the Ka’bah one *raka’at* is equal to one hundred thousand *raka’ats*; in the Prophet’s mosque it is equal to fifteen thousand *raka’ats* and in the third it is equal to twenty thousand *raka’ats*. The Hadith applies to mosques only. But these people apply it to visits to all other places! This is sheer nonsense. If it is said that a room contains only three persons, would that mean that there is nothing else in that room, no furniture, no tapestry, and so on? And would it not be allowed if a person goes out to visit his parents or to seek knowledge? These people accept the sanctity of the Prophet’s Mosque but they exclude from their list the Prophet himself due to whom the sanctity of the place is established. How silly!”

The Flute. While talking about musical instruments, Hazrat said, “There is a Hadith as follows: ‘While on a journey in the company of Abdullah bin Umar the Prophet heard the sound of a flute. He stopped his ears with his hands and asked Abdullah to let him know when the sound of the flute ceased.’ Some people quote this as an authority for prohibition of musical instruments. The Sufis cite the same Hadith in favour of music. The Sufis say that if the flute were *haram*, the Prophet would have also stopped Abdullah from listening to it as whatever is *haram* for an adult is surely also *haram* for a non-adult. Thus, even a boy would not be permitted to partake of pig meat. And, of course, we do not even know that Abdullah was in fact not an adult. The fact of the matter according to Sufis, is that at the relevant time, the Prophet was perhaps engaged in something which he did not want to be disturbed through the melodious sound of the flute. Indeed, the Hadith would show that the Prophet liked the sound of a flute very much to the extent that it could take his mind off the serious matter in which his mind was then engaged!”

A Mole on a Pretty Face. What is the world which is called an evil? A person who is not forgetful of Allah, in spite of having wealth and children is one who is not harmed by the world. Pointing this out, Hazrat related, Hazrat Bahauddin Zakaria had a great amount of wealth. Even the pegs to which his horses were tied were made of gold. Someone asked him, "It does not behove a *darwesh* to possess this much of riches." He replied, "I am thankful to Allah that the golden peg is in the ground (*gil*) not in my heart (*dil*). How is it that you lay such importance with wealth that you are so concerned? Moreover, riches for a *darwesh* is as if there is a black mole on a pretty face." When he died, his son gave away all the inherited wealth in charity. When asked about it, he said that his father had the strength to deal appropriately with the world and *deen* and that he himself was scared lest he got involved in the affairs of the world so that he thought it best to do away with the wealth.

❁ 28th Ramadhan, 1370 AH ❁

4th July 1951 AD

MADINAH AL-MUNAWWARAH

No Duality. A certain Mulla Hamid had been to see Hazrat. Hazrat afterwards told us, "The shaikh of this gentleman used to experience *qabdh* (spiritual contraction) in Madinah and *bast* (expansions) in Mecca. The reason was that the Prophet having died in Madinah, the Shaikh felt 'restricted', while since the Prophet was born in Makkah, the Shaikh felt 'free' there.

"Such different feelings appear due to the fact that people do not believe that there is no duality between the Prophet and Allah. After all a Prophet is a link between man and Allah. The aim of man is to please Allah, and the Prophet shows him the way in which this can be achieved. It is the same old question of 'ascent' and 'descent'. Thus, one should not differentiate between the two by thinking what would please Allah and what would please the Prophet. That which pleases the Prophet will please Allah and that which pleases Allah will please the Prophet. God but desires that people should reach Him through the Prophet. Thus there is no duality here which people seem to forget! God says: *'He who obeyed the Prophet, it is as if he obeyed Me.'*"

Tarawih Namaz. I asked Hazrat if I could say my *tarawih namaz* separately as I was too busy to say it with *jama'at*. He replied in detail as follows, "During the Prophet's time it was not customary to say the *tarawih namaz* in congregation. The Prophet said that *namaz* in congregation only three times. He led the prayer in his Mosque on the 23rd, 25th and 27th nights of Ramadhan as one of these 'odd' nights may have been *Lailatul Qadar*. To start with, not many persons knew about it but when the number increased, the Prophet stopped leading these prayers in congregation.

"On one occasion, he said that he was afraid lest people may take it that this *namaz* was *farz* (obligatory). Hazrat Umar restarted the practice saying that since there was no longer any danger of the *namaz* being revealed as compulsory after the Prophet's death, therefore he could lead the congregational *tarawih* if the people so agreed. They all agreed and the *tarawih* has, since then, been said in congregation to this day.

"The Prophet said that it was incumbent on the Muslims to follow his *Sunnah* and the ways of the rightly guided *Khalifahs* after him. Accordingly, it is necessary to say this *namaz* in congregation now. Of course, on occasions when that is not possible, the *namaz* could well be said separately. Hazrat Umar's practice does not mean that it amounts to giving up the Prophet's *Sunnah*. Hazrat Ali once said, 'May Umar's grave be full of *nur* as he brightened our mosques.'"

The Shaikh is also a Rightly Guided Khalifah. Then he went on to say that the shaikh is also a righteous *khalifah* for his followers. He said, "My Shaikh also regarded, Hazrat Ghaus-ul-Azam and Hazrat Gharib Nawaz among the rightly guided *Khalifahs* as well."

❁ 13th Jamadil Awwal 1367 AH ❁

25th March 1948 AD

DERA NAWAB SAHIB

Divine Will. Discussing our programme, Hazrat said that we must also visit Uch, although he had felt spiritual nearness from the platform of the railway station itself. Yet, as man is a combination of body and soul, it would therefore be proper to visit the *mazar* physically too. The programme was therefore chalked out accord-

ingly. However, he said that the programme could not possibly be a final one as whatever happens is always as desired by Allah. The Qur'an says: '*You desire only that which Allah wills.*' Thus, all our desires and wishes are dependent upon Allah.

Two Kinds of *Shyrk*. Hazrat said, "There are two kinds of *shyrk* namely that by way of belief and that in practice. The former is *kufr* but the latter need not make the man a *kafir* although it certainly is a sin. For instance, though it is laid down that a person should love Allah more than his family and children, if a person has more love for his family than what he can muster for Allah, that is a *shyrk* of the practical type, but the man will not become a *kafir*. In the matter of belief, if a person believes that someone is God or there is an equal of God that would be wrong and a *kufr*."

Satiation. Hazrat said, "There were a number of his followers once staying with my Maulana Sahib. After a few days, the *Maulana* said to them that they should go back, but they replied requesting him to let them stay on some more days as they were not till then fully satisfied. He said that they may stay on if that is what would satisfy them! But once satiation is achieved that is the end of the journey. What is desirable is that there should be no satiation at any stage of the spiritual journey, since the Divine Being is endless." On this, I said, "Sir, intensity of love in my heart creates many pictures of the beloved but the eyes remain thirsting." Hazrat said, "It means the door has opened for you. When this door is closed you do not have such feelings." He then recited a verse to illustrate his point.

Today's Atmosphere. In olden days people used to believe in a society which practised Islamic duties of *namaz* and fasting and so on. In that atmosphere, the *mashaikh* did not have to exert themselves too much. The atmosphere these days has become anti-God in which it is difficult to work for religion. To mention God nowadays has become detestable. And, if people gather around a *maulana*, that is taken to be a suspicious gathering. They are suspected of working for a political intrigue. Hazrat said that his Maulana Sahib was all the time hounded by spies. Nevertheless, he got rid of them by his spiritual powers, and was successful in the teaching of his *murids* and in other affairs too. This was a big achievement.

Hazrat then said, "On one hand, English education has inclined people towards anti-God ideas and, on the other, there are

many who are wallowing in the trough of utter ignorance and waywardness. They think that a verbal loyalty towards a *pir* was enough without their following their teachings or trying to keep their carnal desires in check or bothering to purify their activities. Such are the followers of these days. All those who approach the *pirs* nowadays are there to seek their worldly desires. An employment, a redress against a wife or the desire for a baby boy, are the causes of their attachments to their *pirs*! If they are told to recite a *wazifah*, they say that as they themselves are most distracted, the *wazifah*, should also be done by the *pir*! There are very few who contact the *pir* purely for the sake of Allah! That is why we tell them to repeat Allah's name only two thousand times while my Maulana Sahib used to prescribe it five to twenty-five thousand times!

Wilayat-i-Yusufi. On one occasion, Hazrat related the following, "When I was in Agra, it often happened that there was nothing to eat for a week at a time as I was continuously in the grip of utter poverty.

"When I was sent to Bombay, the same conditions prevailed there too. In addition, there were my opponents who made life difficult for me and the same state of starvation prevailed. At that time, I used to bring biscuits and tea for the child in arms on credit from a shopkeeper. On the seventh day of starvation, I was down with high fever, severe headache and a sense of utter depression as if my last day had arrived. I even said a few words by way of my will.

"At about 2 a.m., I fell asleep and I saw a dream. Though my sleep lasted only a few hours, the dream extended over three days. I saw that I was in a mosque where Haji Imdadullah Muhajir Makki visited me. I stood up for him and he asked me to shut my eyes. When I did so, he looked at my heart and said that I was perfectly well. He then told me to hold my breath. When I tried to do so, I felt I could not do it as it is not possible for the body to do so in a dream, as the body then is in itself the nature of a breath. When I so informed the Haji Sahib, he asked me to try again. As soon as he said that, it seemed as if the whole world was lost to me and I was merged in *zat*. I learned later that the Haji Sahib had meant the control of Divine Breath which creates the universe. After that the Haji Sahib went away promising to return the next day. I felt a day passing away in my dream. And then the Haji Sahib came again and favoured me with a very spiritual inspiration. The same happened on the third day too and then the Haji Sahib took me to the *mazar* of Prophet Yusuf. At

that time I saw my Shaikh also sitting near me. The inspiration towards me from the *mazar* was so intense that it became unbearable.

“My Shaikh patted me on the back which created a sense of ability to bear. Then both of them disappeared. While going, the Haji Sahib asked me to sit there and recite *Surah Yasin* which I did. When I reached ‘*Inna- Nahnu- Nobyil- Mauta*’ I woke up and saw that it was five in the morning, and I was rid of my sickness. I rose to say my morning *namaz* and then busied myself with my usual spiritual work.

“After sometime, a *pir bhai* of mine who was very sick sent a car to fetch me to his bedside. When I arrived, I found that he was on his deathbed. I recited the part of the *surah* mentioned above over him a number of times and signs of returning health appeared soon thereafter. By the evening, he regained his health and I was entertained to tea and biscuits which, however, I refused as my family too was in a state of starvation at home. When I reached home, I found that someone had quietly slipped into my pocket a hundred rupee note such that our period of penury ended thereafter. When Maulana Sahib came to Bombay, I described my dream to him. He informed me that the meaning of my visit to Hazrat Yusuf’s *mazar* was an indication that I had been granted the *Wilayat-i-Yusufi!*”

Detachment. Citing an incident mentioned in a book written by Hazrat Gesu Deraz, Hazrat said, “Once a traveller presented himself before Hazrat Mahbub Ilahi and said something to him which brought tears to the Hazrat’s eyes. When asked what he had told Hazrat to draw tears from his eyes, the traveller said that Hazrat had asked him to name the people who had been seen by him and he had replied that he had met many of the great *mashaikh* including Hazrat Khawaja Muhammad Buka, and that Hazrat asked him why he was called Buka, to which he replied as follows: ‘Hazrat Khawaja Muhammad was the son of a trader. By God’s grace, he turned aside from the world and started to look for a shaikh who may have renounced the world totally. He found such a one in his very city who possessed not even a prayer mat, and used to say his *namaz* on the bare ground. Khawaja Muhammad attended to the shaikh for quite sometime till he expressed the desire to visit his hometown. Khawaja Muhammad expressed the wish to accompany him but that was not allowed. The shaikh ultimately agreed after a lot of persuasion.

“When they had travelled some time the shaikh asked him to embrace him. Khawaja Muhammad thought that it was a farewell

gesture and so he protested. The shaikh said that his presumption was not correct and said, 'Lay your head on my chest and close your eyes.' When I did so he asked me to open my eyes. On reopening my eyes I found that we were in his town where he had a large *khanqah*. When people learned of his return, a number of notables and well-known persons came to visit him. In the *khanqah* there were a number of resident Sufis busy in their spiritual exercises and the shaikh's sister also occupied one of the *hujras* where she too was busy in *mujahidah*. The *khanqah* was a busy place where the name of God was being recited in various ways and the Sufis were busy in worship of many kinds. Some could walk on water and others flew about in the air. They were all so busy that they had no thought for anything to eat or drink and they spent their days fasting and nights in prayer.

"Khawaja Muhammad was given a *hujrah* adjacent to the shaikh's *hujra*. After sometime, the shaikh fell ill and there seemed no hope of his survival. One day, when he was critically ill, his sister went into his *hujra* and locked it from inside. Khawaja Muhammad heard loud voices from within the *hujra* and the sister was telling the shaikh not to say such a thing and to listen to her. After that he heard the sister say, 'Don't say such a thing. Repent O unfortunate one! Must you die a *kafir*?' And later on she shouted, 'O unfortunate one! Keep quiet. You Jew! You Christian! You are lost!' Thereupon Khawaja Muhammad struck his head against the door and shouted, 'O Woman! What is this din inside?' The door was opened and the sister emerged, with her hair disarrayed, beating her head and sent for the Jews and the Christians saying, 'Come forward and complete your rites for this man. He has died the death of a *kafir*. He died denying the Qur'an, the Oneness of God and Prophethood. I tried my best but this unfortunate one died shouting words of *kufr*.' Since that time, the Khawaja Muhammad fell into a continuous weeping so much so that his face became distorted and he never stopped crying. That is how the word, '*Buka*' has become part of his name! '*Buka*' means weeping. This is an authentic story and how very painful it is. This story is authentic because Hazrat Gesu Deraz has related it on the authority of Hazrat Khawaja Salar. It shows Allah does what He likes. We must always fear Allah, who may hold a person responsible for even a minor sin. Therefore, one should not be proud of his own piety; one should always think that he is a mere nothing and must not over-rate his acts of piety. It is well said that *iman* is in between fear and hope, so that one should remain in both fear and hope. Once

when a youth was laughing uncontrollably, a venerable person asked him if he had already passed over the bridge of *sirat* that he was so happy?”

God's Extreme Kindness. There are instances where a man, having committed sins throughout a lifetime, was forgiven by Allah as reward for a small good deed. There was a man of Bani Israil who had committed ninety-nine murders. He went to a learned man and told him that he had committed so many murders and he asked him if there was a way in which he could then be forgiven by Allah. The learned man told him that there was no way in which he could escape Allah's punishment! Thinking that he was in any case condemned, he killed the learned man too! He then went to another learned person and asked him, if it was possible for him to be pardoned somehow even then. The learned man told him that Allah was the Merciful and the Forgiving and that He is always responsive and told him to leave the town and go to a particular distant village where there were pious people in whose company he may—if he repented his sins, and kept the company of the pious—be forgiven by God. He at once started for that village but on the way he breathed his last, and died. The angels of reward and punishment arrived on the scene and started to take him away, each in their own direction, one set taking him towards hell and the other towards *jannah*. To settle their dispute, they approached Allah for a decision. Allah said, “If the distance from his house to the place where he died be less than the distance from that place to his destination (the new village) then the angel of punishment should take him and if that distance be more, then he shall be handed over to the angel of *jannah*. It so happened that when the angels started to measure the ground, the distance between the place of death and the destination was less due to the ground having shrunk by Allah's will. And so he was taken away to be rewarded and forgiven.”

Hazrat then related another incident. “There was a woman steeped in sin. She once saw a dog on the road lying down, unable to move, with its tongue dry with thirst. She felt pity for the dog. There was a well nearby but without a bucket or a rope. She took her *dupatta* (head scarf) and made a rope out of it, attached her socks to it and lowered it into the well. She thus soaked the socks with water and squeezed the water into the mouth of the dog thus ridding it of its thirst. For just this act of kindness God pardoned all her sins!”

Hazrat then told us about the objection raised by some to a couplet and the use of words therein. The couplet said that Allah was ever thoughtful (*ba fīkr*) in our behalf and that our own thoughts in that behalf are but to our loss. Here the objection was to the expression which said that Allah was '*ba fīkr-i-ma*'. Allah is said to be free of worries and so how was it that He was 'anxious' about mankind? Hazrat said, "Allah says that on the last day, He shall forget those who forget Him in the world." Now Allah is certainly not 'forgetful.' Here the word 'forgetful' when applied to Allah means 'uncaring'. Similarly, when it is said, as in Qur'an, that Allah is the best of 'contrivers' that does not mean that He intrigues in the sense in which that word is used for human beings. In a man that word has a bad connotation. For Allah, it means that He is the One who is able to arrange things for the best. There are words which, when applied to human beings, mean that which is obnoxious. But, applied to Allah, they have a meaning of Grace, Kindliness, Beneficence and the like. So, when it is said that He will forget it means that His mercy shall not be attracted. And, when it is said that He is the best Contriver, that means that He is the One who can arrange things in the best manner.

Spreading Rumours is a Sin. At one time, when relations between India and Pakistan seemed to be very strained, the rumour spread in Madinah that war between the two was imminent. Hazrat pointed out on that occasion, that it was a sin to spread rumours without an attempt to verify the truth behind such rumours. Otherwise, the one who passes on the rumour would be involved in the sin of lying.

The Prophet's Merciful Attitude. Hazrat related. "One day when the Holy Prophet was sitting in the Mosque, a Companion approached him and confessed that he had broken his fast as he cohabited with his wife during the fast. The Prophet told him to fast for two months as expiation. The Companion pleaded his physical inability to do so. The Prophet then said that he may, instead, free a slave. But the man had no slave to free and he was a poor man. He was then told to feed sixty needy persons to which he replied that there was nothing in his house and so that too was beyond his capacity! He was thereupon asked to sit down there. In a short time, a man came along and presented a basket of dates to the Prophet who handed them over to the Companion and asked him to distribute the dates among the

poor. The Companion said that there was none poorer than himself in the town! The Prophet responded with a smile and told him to take the dates and feed his family with them.”

Two Standards of Correctness of Hadiths. Those who are not strict followers are sceptical towards the Hadiths cited to them. They often say that they are ‘weak’, incorrect or made-up. The principles for judging the authenticity of Hadiths have been laid down by the *muhaddithin* in strict compliance with intelligent appreciation, and are not based on *kashf* or *ilham*, but they do not understand that a ‘*rawi*’ (he who cites a Hadith) may have committed an involuntary mistake. After all, it is possible that a person may commit such a mistake in one case and he may be quite correct in other instances. However, if one Hadith is found to be incorrect, they tend to discard all Hadiths from the same source. They do not accept the *kashf* and *ilham* of the truthful and the pious (*siddiq* and *sallihin*). The fact of the matter is that *qias* (analogical reasoning) has a part to play and the Sufis are able to judge in the matter in various ways.

Teachings of Hadiths by Abul Hasan Kharqani. Abul Hasan Kharqani was not an ‘educated’ person but he used to insist that anyone who came to him seeking to be his *murid* must be a degree holder in learning. One day an ‘uneducated’ youth approached him and requested that he be allowed to become his *murid*. He told him first to qualify himself through regular ‘education’ before coming to him. The youth said, “There are two matters in this regard. Firstly, I may not live long enough to complete my education. If, of course, you can guarantee that I shall live long enough, then I have no objection. Moreover, I feel attached to you only and I have no desire to be a *murid* of anyone else!” He was so impressed by the youth’s extreme attachment that he took him up as his disciple, and told him that he will himself teach him. And so it happened.

However, people started to talk about this exception in his routine and one day some of the *ulama* went to attend his lecture. During the course of his lecture Hazrat Kharqani brought out such truth and realities (*haqiqah*) and agreeably surprised the *ulama*. They were so attracted that they changed their own hours of teaching only so as to be able to attend his lectures. The teacher used to bring up such niceties as left the *ulama* speechless.

One day these *ulama* said to him, “We certainly are so struck and happy over the lectures you give but there is just one thing which

leaves us in some doubt. There are some Hadiths related by you as authentic which we used to discredit and there are some others which you reject and we used to think of as authentic. How is that?" The reply was, "As and when I am in some doubt, I have the truth ascertained from the Prophet himself."

Amir Khisroe and Bu Ali Qalandar. One day Amir Khisroe requested his shaikh's permission to visit Hazrat Bu Ali Qalandar in Panipat as he intended to proceed to that town. Hazrat Nizamuddin Auliya granted the permission. During his visit, Amir Khisroe was asked to recite his poetry. He recited a couplet:

The whole city is full of handsome youths,
but I am absorbed in my own Beloved;
What can I do, my obstinate eyes refuse to look at any
other beloved.

This was well appreciated by Hazrat Qalandar who then recited some of his own poetry. After that he concentrated on him spiritually but Amir Khisroe could not bear the intensity of his concentration. He was about to swoon away when he felt a hand on his back and he regained his balance. On return to Delhi, he related what had happened, to which Hazrat Mahbub Ilahi replied, "That hand was mine. I have kept with me what you received there and I shall make it over to you at a suitable time." Hazrat then told us, "There was once a pupil of Hazrat Bu Ali called Mubariz Khan who was also treated as Amir Khisroe was treated, but he could not sustain the attention and died as a result. After that it became customary for anyone visiting the *mazar* of Hazrat Qalandar first to visit the *mazar* of Mubariz Khan. That is now also the practice for visiting the *mazar* of Hazrat Mahbub Ilahi; but one has to visit the *mazar* of Hazrat Amir Khisroe first. Hazrat Mahbub Ilahi used to say, "When God asks me what I had brought for Him, I should be able to say that I had, for Him, the 'throbbings of Amir Khisroe's heart'; thus the secret is that by a prior visit to Amir Khisroe's *mazar* one gains the heart's throbbing to enable him to receive full *faizan* (beneficence) from Hazrat Mahbub Ilahi.

Wonders of Amir Khisroe. Amir Khisroe was a very colourful personality. He saw the reigns of seven kings and was also their vizier and courtier. He wrote books many of which are well known; he was a

poet and was a master in music. He regularly visited his *pir* daily. How he found time and opportunity for all the multifarious activities is a wonder and that was his *karamat*.

God's Image in the Prophet's Mirror. Hazrat said, "When Hazrat Ali put one of his feet in the stirrups he would start to recite Qur'an and he completed the recitation of the entire Qur'an by the time he put his other foot across in the stirrup on the other side! This was his *karamat*. It is called the *karamat* of *tai-ul-waqt* (Telescoping of time). Why don't these Najdi Arabs show such *karamats*? They cannot be like these *awliya* like Hazrat Ali, but they do claim to be like God by believing God is sitting on the throne (*arsh*) like a human being (which is like the Christian belief of Anthropomorphism). They have an image of God of their own creation which is equivalent to idol worship; and still they think they are *muwabbhids* (monotheists). By Allah's Grace our God is not an idol of our own making. We worship God as taught to us by our Prophet (s.a.w). Our God is present everywhere, free from the limitations of time and space, and is far beyond our imagination.

Once the wife of our *muallim* of Makkah asked me why I visit Madinah when the House of God was in Makkah. I replied, "I am going to Madinah to cement my connection with Allah all the more. We have recognised Allah through the Prophet. In the language of science, we need a magnifying glass in order to appreciate and recognise Allah. The Prophet is such a magnifying glass. Look at Allah through the eyes of the Prophet and there will be no difficulty in recognising Him."

Reality of Thought. The word '*khayal*' (thought) is used in two meanings. Commonly it means something which may not have any existence. It may be said that such and such a thing is only a '*khayal*'. But, in the language of the Sufis, it signifies a reality. When they think of there being nothing but God, that thought is a reality and *irfan* (Divine knowledge) which is arrived at through the medium of this 'thought'.

Reality of the Word (of God). Hazrat said, "Whenever my Maulana Sahib explained a verse of the Qur'an, he always had the whole of Qur'an before him. His explanations were based on all Qur'anic verses which were relevant to that verse. Indeed he also connected the

relevant passages of the other revealed books, the Torah, the Psalms and the Bible. After all, the word of God is the same wherever it may happen to appear. It was called the Torah when it came through Hazrat Musa, the Psalms through Hazrat Daud and the Bible through Hazrat Isa. It became Qur'an on the lips of the Prophet Muhammad. Maulana Sahib did not know English but during his talks he sometimes also referred to English writings."

What is Music? Then the talk turned towards music—what is music? Hazrat said, "Music is the expression of devolution of *Zat* (Absolute Being). All the *ragas* are reflections of that attractive sound.

"In Kaliyar Sharif all the singers gather in one place and give an exhibition of their expertise. When I was told that there was to be such a gathering, I also attended. The singers were sitting between the mosque and the *mazar*. When they started to sing, Hazrat Sabir Pak (saint of the grave) illuminated my heart with the reality of music. He said, "See what *ragis*! When the Absolute or indeterminate Being manifests itself in the seven Attributes, it is reflected in life, nature, knowledge, intention, hearing, seeing and talking; it produces the seven *rags* which these people call '*Balampat*'. That word is really *Brahammaty* or *Brahampati* which, in Sanskrit means the first devolution."

Hazrat then quoted, "Allah is the *Jamil*; He loves *jamal*. *Husn* and *jamal* are different, one from the other. *Husn* is the prettiness of one aspect and *jamil* is that which is beautiful from every aspect. Allah is *Jamil*, as every attribute of His is full of *jamal*. *Kalam* too is an attribute and that too has *jamal* in it. Sound is an attribute of Allah. The beauty of sound is a reflection of Allah's word and is called music. In the word of mouth one has to see the one who produces the sound so that it involves sight as well as hearing. It is very easy for those who are involved with *uruj* (ascent) and *nuzul* (descent) to understand music.

"There came a singer once in Delhi who had to go sing in the court. He was an expert *sitarist*. It was his custom that he used to first go to a *darwesh* of the place to exhibit his art before him before he went to the king's court. And so, he went in search of a *darwesh*. He was guided to Shah Abdul Aziz Muhaddith Dehlavi. He went to him and requested his permission to play the *sitar* in his presence. The Shah Sahib said that since he himself was a Naqshbandi he was not used to listening to a *sitar* display. At that the *sitarist* said that he

would have to go back home and not perform before the king. The Shah Sahib did not wish to disappoint him and so he asked him to play the *sitar* and said that he would listen. The *sitarist* thereupon played his *sitar* and did so very creditably but slipped in a small way at one place. He was called forward by the Shah Sahib saying that he had committed some mistake at that place. The *sitarist* was stunned to see that someone who never listened to music had been able to catch his mistake of a minute nature, and said that he would now not go to the court as there he would surely be criticised even more. The Shah Sahib told him not to do so, and added that though he had no appreciation of music, yet as he used to hear similar musical notes during his spiritual journeys. His ears were always in tune with harmony and could always spot a jarring note.”

Qawwali in Mosques. Hazrat said, “Once our Maulana Sahib did his *i'tekaaf* in the mosque of Hazrat Banda Nawaz Syed Muhammad Gesu Deraz. After completing his *i'tekaaf* he sent for the *qawwals*. People asked him where the *qawwali* was to be held. He said that it should be in the mosque itself. There lived a blind learned person near the mosque. He was very annoyed when he heard that a *qawwali* was to be held in the mosque, and he shouted saying that he would convert those persons to Islam that very day! He rose and went into the mosque sitting there in a corner. The *qawwali* had not started when the Maulana Sahib asked him to come to him and teach him the *Kalimah*. He came forward and asked him to recite ‘*La ilaha-illallah*.’ Maulana Sahib recited the *Kalimah* and asked the *moulvi* sahib what it meant.

The *moulvi* said that it meant, ‘There is none to be worshipped except Allah and Muhammad is His *Rasul*.’ Maulana Sahib asked him what was the meaning of the ‘One to be worshipped’. He was told it meant the One who is to be worshipped and who has no partner. The *moulvi* was asked, ‘Does that mean that there is no partner in His *zat* or in His *sifat*?’ The *moulvi* sahib said that it applied to both *zat* and *sifat*. Maulana Sahib then said why should there then be a partner in His *Sifat* of Existence (*Sifat-i-Wujud*)? And then he asked the *qawwals* to proceed. When the *qawwali* started, the *moulvi* went into an ecstatic trance (*wajd*) and he tore his dress going into a state of particular restlessness (*iztirar*). After the *qawwali*, he said, ‘Let me be your servant’. And so the *moulvi* sahib became the Maulana’s *murid*.

Expulsion from the *Silsila*. A certain shaikh, feeling annoyed with a *murid*, told him that he was expelled from the *silsila*. This happened in Kaliyar Sharif when those days Hazrat Ghaus Ali Shah Sahib was also present in Kaliyar Sharif. That *murid* went crying to the latter and told him what had happened. Ghaus Ali Shah said, "Who was he to expel you from the *silsila*? You may go now. I have given you re-entry into the *silsila*." When the news reached the aforementioned shaikh, he went to Ghaus Ali Shah Sahib and asked him why he had allowed the re-entry and that he was thus spoiling his followers. In reply, Ghaus Ali Shah Sahib told the shaikh that he had no authority to expel anyone from the *silsila*. Such an expulsion has to be done with the consent of all the *mashaikh* of the *silsila* as a *murid* is not the follower of any single shaikh but of all the *mashaikh* of the *silsila*.

Hazrat then told us, "I have obtained permission, as the Prophet himself told me that I was too lenient towards my *murids* and I had asked if I could expel any of my followers from the *silsila* and the Prophet had permitted me to do so. I therefore have the authority to expel a *murid* on my own, and I do not need the sanction for it from the other *mashaikh*. However, I do not use this authority."

***Shaghal-i-Shamsi* and *Qamri*.** I once asked Hazrat if there was a discipline which may be cooling. He said that it is called *Shaghal-i-Qamri*, in that the moon is to be looked at continuously. And if it was desired to gain warmth then that one is called *Shaghal-i-Shamsi*. Some persons gain perfection in it so that they keep gazing at the sun from the time that it dawns till the setting of the sun. The danger there is that if you keep gazing at the sun and then stop at the zenith of the sun's brightness, you may lose your sight.

There lived a Pathan woman once in Jhalrah within Ajmer. My Maulana Sahib had taught her the *Shaghal-i-Shamsi* and she used to keep gazing at the sun throughout the day. The best method of performing the *Shaghal-i-Qamri* is to keep looking at the moon lying down; that gives you coolness in your body.

What Do You Know of *Iman*. Hazrat related, "A *murid* of Hazrat Abdul Hasan Noori who had done *mujahidah* for full forty years and had not till then gained his objective, complained to his shaikh and the shaikh told him that he should not say his *Isha' namaz* that night. With forty years of saying the *namaz* regularly, his inner self did not

allow him to miss his *namaz* and so he said his *farz* only leaving out the *sunnat namaz*. At night he dreamt that the Prophet was asking him why he had skipped the *sunnat namaz* and whether it was because of some default on his (the Prophet's) part? The man rose happy and rushed to his shaikh and related his dream. The shaikh remarked, 'You are a foolish one! If you had not said your *farz namaz* too, God Himself would have appeared in your dream!'

"Those very days, another venerable person was told in his dream to go to Abul Hasan Noori and ask him why he was teaching God's servants to cheat. When that person conveyed the message to Abul Hasan Noori, the latter said, 'Why does He allow His servants to wander about in His separation (*hijr*)?' When the venerable person asked him what the matter was, he related the matter of his *murid* as follows: 'I knew through *kashf* that the name of this *murid* of mine was listed among those beloveds of Allah and it is certain that a beloved is not kept away and is honoured by nearness and so I told him that which would take him to Divine nearness.'"

Best Way of Subduing of Nafs. A follower of the same Hazrat Noori asked his shaikh for the best method of controlling the self. He was told to blacken his face, to sit down, with a number of walnuts in his lap by the roadside and to give a walnut to each of the boys who come to abuse and throw dust at him. The follower said, "*Subhanallah!* What a method you have shown me! This I cannot do at any cost!" The shaikh said, "When a *kafir* says '*Subhanallah*' he becomes a Muslim, but what a pity that you have said the same word and you have become a *kafir*! The *kafir* says it when he appreciates the greatness of God and you say it as a mark of the greatness of yourself! You think that a great and respectable person like you cannot adopt such a degrading posture!"

Tonic for the Self. When once Hazrat Bayazid Bistami took a look at his *nafs* he found it to be in a very healthy state. He asked the *nafs* how that was in spite of the fact that he never fulfilled any of its desires! It replied that it received this tonic when people stood up for him in respect whenever he went to the *bazaar* and they kissed his hands! Hearing this the shaikh went to the baker's shop and started to gobble bread. That was the month of Ramadhan and so the onlookers were outraged and they thought low of him. He then again looked at his *nafs* and saw that it had become lean and weak! Hazrat remarked that one should always oppose one's *nafs*.

One day Hazrat Ya'qub Charkhi fasted a *nafil* fast and presented himself before his shaikh. The shaikh kept a tray of foodstuff before him and asked him to partake of it. He took the food and thereupon the Shaikh said, "The *nafil* fast was very attractive to your *nafs*. Therefore, it was best to make you break it!" No doubt it is said that one should consult one's *qalb* before any undertaking. But that is correct only when the person is free from machinations of his *nafs* and it becomes full of *nur*. Otherwise the advice sought will be tainted.

Self Respect and Vanity. That which you people keep citing as *khuddari* (self respect) is in reality only vanity. There is a great difference between the two. If you visit a person and he is indifferent towards you and does not even offer you a chair, you will certainly feel offended. You would think that it hurt your self-respect which made you feel annoyed. But that is not so. It is in fact your vanity that is hurt. Self-respect lies in your refusing to tell a lie and in refusing to commit theft as that would hurt your self-respect and dignity.

I asked what it would be if someone abused me and I felt annoyed then. Hazrat said that would be a weakness. Why must you feel annoyed at all? Surely, the fault is with the person who abused you! Why should *you* then get angry? The Qur'an permits the infliction of the same hurt as is given to you and no more. But people do not pay heed to what has been said further in the matter. It is added that if the harm is pardoned, that would act as an expiation for your sins and such persons are within the meaning of '*muhsinin*' in Qur'an which says that the *muhsinin* are loved by God.

Two Nabis. The Holy Prophet said that once a discussion took place between Prophet Adam and Prophet Musa in the spirit world. Hazrat Musa said that Hazrat Adam's fault had deprived mankind of heaven. It would have been best if Hazrat Adam had not so slipped. Hazrat Adam asked how Hazrat Musa knew that he had committed a fault and Hazrat Musa said he had learnt of it through the Torah. Hazrat Adam then asked Hazrat Musa when was the Torah 'written.' Hazrat Musa said it was written before the earth and the heavens were created. Hazrat Adam thereupon remarked, "How then do you blame me for that which took place before the creation of the earth and the heavens?" The Holy Prophet remarked that Hazrat Adam thereby got the better of Hazrat Musa!

Usefulness of Satan. Hazrat once remarked that Satan is always after mankind and even the prophets. The *salik* should be always wary of Satan's activities. He should busy himself in his own chores while the Satan is busy with his. As a matter of fact Allah has let loose a *pahalwan* (wrestler) in Satan for mankind so that man should wrestle with him and increase his own capacities. If there are two equally rich persons one of whom is in the pink of condition and the other is sick and weak, surely the one who is healthy will enjoy his riches and the other will not. Similarly, spiritual health is the one special condition which allows the best advantage to be gained in *jannah*. This health is gained through wrestling against Satan. The tricks of *mujahidah* are enough to lay Satan low.

There was a time when Hazrat Musa asked Satan why he did not even then seek Allah's pardon. Satan said he was willing to do so if Musa were to intercede with God. When Hazrat Musa approached Allah in this behalf, He said that he should then ask Satan to bow down in a *sajdah* before Adam's grave. Satan thereupon replied, "That is a wonder! I did not do so when Adam was alive. Do you expect me to bow down before his dust now? Surely, that I will not do!"

Satan's First Attack against Islam. During *hajj* one year, during a discussion about *jihad*, some Pakistanis said that *tabligh* takes precedence over *jihad*. It was posed to them that if there was an attack on Pakistan, would they tell the attackers to hold on till the Pakistanis completed their duties of *tabligh*? Hazrat remarked, "A propaganda against *jihad* and an opposition to Islamic tenets are attacks by Satan which are being conducted from various directions against Islam. The Muslims must take steps to defend themselves against these attacks or else it will be difficult to escape later on."

Second Attack. These days people say that one should believe only that which is actually seen with the eyes. This too is by way of an attack by Satan who tries to destroy Islam from many directions. Once Hazrat was in Calcutta where he had an appointment to visit the laboratory of Dr. Bose along with some Americans. Dr. Bose showed through some instruments that the plants too have life. He then poisoned a plant demonstrating that plants too can be destroyed by poison. Then he showed us that two plants side by side kept happy and that they sorrowed when separated.

We were then taken into a dark room where he used invisible rays which could be seen by their effects on various materials. He said that he came to know about the rays about seven years back. When Hazrat asked if the rays were there even earlier, he said that they were. Hazrat then asked, "Is it possible that those rays could make visible things in the world which are not normally visible and that some others which we do see may become invisible?" He agreed that was so. He then took us towards another machine which had a mirror in it. If one stood before the mirror, it was said that it could be ascertained how strong that person's soul was. The reflection would be strong and clear for a strong soul and weak and hazy for a weak soul. The visitors all stood before the mirror and their reflections were viewed. The reflection of one of the American women was very strong and she was congratulated accordingly, as she was thus supposed to have a very strong soul!

The worth of the experiment then became apparent as follows. At the time when the party arrived at the laboratory, the members shook hands with one another and when Hazrat was shaking hand with that particular American lady, he felt that she had a fever as her hands felt very warm. Quite obviously, the instrument was measuring the body heat of the subjects! When asked, the Dr. said that he had not troubled anyone with fever to come and be experimented with. Hazrat pointed out that the doctor must have brought some *jogis* before the mirror and that *jogis* always had unusually high body temperatures as they exercise control of breathing. After the experimentation, the doctor said that one should believe that what is seen with the eyes. He averred that the 'mad religious' persons believe in what they do not see!

Hazrat asked, "I know not much about science but what little I do know says that science is based on certain assumptions and so there is no real difference between scientists and the 'religious madmen'." The Americans present were intelligent persons and wanted to know who I was. I said that I was a mere beginner in spirituality. They thanked me and said that I had brought to their notice such points as will be looked into by them with interest. They also said that they had not heard such talk at any time earlier. These people (Westerners) are really thirsting for knowledge and do not find proper guidance. I also asked the doctor if he could say what difference there is, from the medical point of view, between a dead and a living person and what is that which leaves the body when a

person dies. He could not give me a reply. Hazrat then said to us, "It is a Satanic attack that we do not believe in the unseen and depend on our belief on looking at things with our eyes. The Muslims must beware of this."

Third Attack. Hazrat then related the following, "Haji Fazil owned an industry in Hong Kong where there was a Chinese working for him. At one time when the Chinese declared a boycott against the English, and the Chinese stopped work in English concerns, this Chinese too stopped working with Haji Fazil . Haji Fazil protested saying that the boycott was, after all, only against the English and there was no reason why the Chinese should stop work with him. The Chinese replied saying that Haji Fazil was an Indian under English rule, and he himself was a Chinese; therefore he could not work for him, even though both were Muslims. Thus it seemed that the man considered that nationalism had to be upheld as against religious brotherhood. Such an attitude is a continuous attack by Satan against Islam. It is the duty of the Muslims to fight against this unitedly. This is a matter of our life and death and that must not be overlooked."

Unseen Belief. According to the opening verse of the second *surah* of Qur'an, it is only the believer in the unseen who can be said to be rightly guided. But the Westernised persons refuse to believe anything which they do not see with their eyes. That is an absurd stand. One cannot take a step without a belief in the unseen. After all, a sick person, when he visits a doctor, believes in his unseen in as much as the sick one does whatever the doctor tells him to do. All that is ensured is that the doctor be a qualified one and that he is not, for any reason, inimically inclined against the patient.

This is just what happens in the case of Sufism. The Shaikh is certainly qualified in his own line and, being a Muslim he is brotherly towards his 'patient'. There is thus no reason that he be not trusted.

Mental Exercise. Hazrat once said, "When sometimes my Maulana Sahib prescribed a hard *mujahidah*, it used to appear very tough but it would in actual fact, be simple enough. One day I was feeling extremely thirsty in the evening while fasting during Ramadhan. I had also undertaken a particularly strict exercise that day which had heated up my body excessively. The Maulana Sahib asked me to

continue the fast over to the next day! I was in a great fix but I was determined to comply. And when it was time for *iftar*, the Maulana Sahib asked me to break my fast! This was a way in which the Maulana Sahib tested me for my preparedness for an extended exercise! The test required a short tussle with myself, the success of which was well rewarded.”

Urs of Khawaja Nasiruddin Chiragh. One day Hazrat related, “On the occasion of the *urs* of Khawaja Nasiruddin, my Maulana Sahib was present in Delhi during Ramadhan and asked us to attend the *urs* and said that he too would be there and accompany us for *iftar*. He asked us to go in advance and make the necessary arrangements. We therefore went ahead and waited for him. It was time for *iftar* but till then the Maulana had not appeared. The others with me broke their fast but I refused to do so, desiring to wait for Maulana as he had promised that he would break his fast with us. He arrived late in the evening and asked if we had done our *iftar*. On being told that I had been waiting for him to arrive, he said he too had not done his *iftar*. So, we broke our fast together and I had the honour of keeping him company.

“He told me that he was held up as the *urs* he attended was most enthralling. The *mazar* of the Mahbub-i-Ilahi was full of *noor*. Mahbub-i-Ilahi had with him a number of relics of the Prophet, his staff, dress and shoes etc., which were all buried along with him. It was due to these relics too that there was such *noor* around the *mazar*. The next day, the Maulana Sahib came down with a fever and he asked for a bullock cart to carry him and he told me to take the horse. On the way, I met a Punjabi *majzub* whom I had earlier met somewhere else on the way there, and he had asked for three *paisas*. This time, I offered him two *annas* but he took only three *paisas*. The *majzub* shouted out after me saying that only I was the real *murid*, and the others were non-*murids*.

“I mentioned this to the Maulana Sahib who told me that the *majzub* was a ‘*Sahib-i-khidmat*’ (controller) of Delhi. When I tried to look for him I could not find him anywhere. The Maulana Sahib told me that he had left having been transferred out and that he (the Maulana) would not have told me about his being a ‘*Sahib-i-khidmat*’ while he was still there!

“He told me that the godly people take great care to keep themselves unidentified. One day when a *pir bhai*’s wife had been very sick, the Maulana told me at night that she had died. In the morning

when that gentleman came to the Maulana as usual, he enquired after his wife and being told that she was dead, he consoled him. I was quietly amused at his showing ignorance of the death when he had already informed me about it the night before. The Maulana told me afterwards that what he did was only as part of my training with him!”

❁ 22nd Shawwal 1370 AH ❁

27th July 1951 AD

MADINAH AL-MUNAWWARAH

Mushryks of Makkah and the Present Exoterics. There is no great difference between the beliefs of the *mushryks* of Makkah and the bigoted ‘exoterics’ of today. The Makkans too believed in Allah but they said He had His spies in the form of angels just like the kings and worldly rulers who have their spies spread out to inform them of the doings of their subjects. The Makkans made idols of the angels and started to worship them in the expectation that if they could please the angels, God too would be pleased with them! The exoterics of today also feel that while God sits in heaven by Himself, the angels are His agents who keep Him in touch with what is happening in the world. They imagine God to be like man, only He is big-eared and big eyed and so on. They imagine God to be an anthropomorphic like themselves. How absurd such an assumption is! Allah is far above anyone’s subjective imagination. If you desire a knowledge about Him, negate your ownself and you will come to know Him.

MADINAH AL-MUNAWWARAH

Fruitless Efforts. Someone came up to Hazrat and said that a certain person was deputed as a *sahib-i-khidmat* for this place but had since been transferred. Another person said that a friend of his had told him of the *Sahib-i-khidmat* (divine servant) of Bombay and when he went to him he directed him to Haji Malang Baba. Hazrat was very annoyed when he heard this talk.

He said, “It is a sheer waste of time to look for these people as they do not budge an inch from what God entrusts them with. They carry out Divine orders without seeking the slightest change therein. I wonder what has happened to people that they run after other than Allah. Whatever they wish for should be sought from Allah Himself.

After all, Allah is ‘nearer to man than his main artery.’ He is man’s greatest support and guide. Those others they seek are of no use and they too feel embarrassed at people making requests. After all, everything is created for man. Even a fly is there in support of man and is a *sahib-i-khidmat*.

“There once was a large number of flies in a town and the town people felt pestered by them. They requested a venerable person to pray for the destruction of these flies. He warned the people that if the flies went away, they themselves would be in great trouble. The people insisted, and the venerable person prayed as requested. The flies disappeared but there followed an epidemic which carried away a large number of town’s people! The sun is also *sahib-i-khidmat*. Everything in the universe is there to serve you.” Then he recited the following famous verses of Sa’adi Shirazi:

The sun and moon, skies, winds, clouds are charged with
the duty to give a loaf of bread,
When all the forces are at work for thy sake in obedience
to God, is it right for you to disobey Him?

“In another instance there was an ignorant *murid* of Shah Waliullah who asked Hazrat Khizr to grant him something which was not fated for him! What could Khizr do? Look, even Hazrat Khizr cannot change a person’s destiny. They have to obey divine orders. After all, whatever is written for a person, that the person gets and whatever is not so written shall not be had whatever the person does! The only way is to pray to Allah in all humility to change one’s misfortunes into beneficence.”

Do Not Look Back. Once Hazrat related as follows, “My Maulana Sahib once ordered me to carry out *chilla* in two parts in Kaliyar Sharif, the first for twenty days before and the second after the *urs*. He detailed two parts to me and told me how to perform them. I said that I might possibly forget the details of the second one, to which the Maulana said that he would himself come over to remind me and he arranged a time for me to meet him at a certain place.

“I proceeded to Kaliyar Sharif and completed the first part and then went to wait for him as arranged. On the way, I went to collect my meals. I was given two *rotis* and so I took it that the extra share was meant for the Maulana Sahib. Reaching the spot where I was to

meet the Maulana, I looked around but could not find him. But then I saw a person sitting a bit away from the spot and I went up to him to enquire if any person looking like the Maulana had come and gone, and I found that it was the Maulana Sahib himself and no stranger. I offered the *rotis* to him and he asked me if I was not going to join him for the meal. I kept quiet. He then rehearsed the second part of my *chilla* and told me to go but not to look behind. I came back but the restriction was too much for me, and I thought of a stratagem, I fell in such a way that I could see the Maulana thus satisfying my curiosity without disobeying him! I saw him in the shape of a stranger as he was before we met. Seeing my stratagem he laughed heartily.”

The Shaikhs Reflections. After that Hazrat related, “Once I was sent to the *mazar* of Hazrat Mahbub Ilahi for a *chilla*. *Qawwalis* used to be held there, but just then the *qawwals* were busy in marriage functions and there was prejudice against prostitute singers. Therefore I felt very constricted and I wrote to the Maulana about it. He recalled me saying that he too was feeling the same way, that I should go to the *mazar* of Shah Meena and spend the night in meditation there, that I was not to have my dinner, that when a *tabarruk* was offered I was to bring it with me. I proceeded accordingly and enjoyed the *qawwali* the whole night. In the morning I returned and told the Maulana about the night. He said he too was present and told me all that happened. Later I asked the servant if the Maulana had left the place the previous night. He told me that he had not and that he himself (the servant) had locked the Maulana in his room where he had stayed the whole night.”

Hazrat’s Outing in the Company of Khawaja Sahib. Hazrat related, “The present conditions in Afghanistan will improve and it will enter a period of wonderful progress. I once saw, in the world of spirit that I stood inside the precincts of the *mazar* of Khawaja Gharib Nawaz. On the side where a copy of the Qur’an was kept, there was a cot leaning towards the wall, hung in the air and I was standing towards the head. On seeing me, a person who was lying down in the cot jumped out of it, caught hold of my hand and welcomed me and invited me to accompany him on an outing. A servant interrupted saying that there were a large number of applications for him to attend to. Khawaja Sahib brushed him aside saying that he had no time for them just then. He appeared to me to be a handsome youth about

seventeen years of age wearing a *marwari* type of crown set with bright pearls with strings on the two sides. Each pearl was giving out streaks of light and seemed to be a world by itself. He looked like a prince full of dignity and splendour. (When I asked the Maulana Sahib later, he told me that this was the Khawaja's real self.) He came out of the *dargah* and appeared on a platform where people from Ajmer were assembled but my friend Dr. Abdul Aziz was not to be seen. The Khawaja smiled and said that the doctor had gone on a visit trying to resuscitate a dying person!

"Then he suggested that we should go and see a friend of mine who had fallen ill in Multan and suggested that we should help him. In an instant we reached Multan where that friend was lying in bed, sick and without any money to meet his expenses back to Delhi. The Khawaja stroked him on the head and left a few rupees under his pillow. He then suggested that we should go to Kabul. Reaching Kabul in no time we found a big *shamiana* set up there with a number of guests tents all round with a large gathering inside the *shamiana*. Notables from all over the world were present there. Some persons had files in their hands, others were writing away; there were discussions being held and some were sitting about despondent. The Khawaja told me to go away as soon as I saw him in anger and remarked that the English were ill-treating Amanullah in there. I asked him if I should inform Amanullah of the Khawaja's presence. He remarked that Amanullah may, or may not know him even though he (*Khawaja*) was his 'father'! This referred to the fact that the Khawaja had the appellation of Habeebullah in the world of spirit and Amanullah's father too was called Habeebullah. This name was found inscribed on the Khawaja's forehead at the time of his demise. When I asked the Khawaja to help Amanullah, he said that help will be forthcoming. After that, he sat in an easy chair and I stood behind him. In due course, the Khawaja's face grew red with his eyes bulging out in anger. He gave me the sign to go away and I did so. In the morning I went to see Dr. Abdul Aziz and asked him where he was the previous night. He replied saying, 'I had gone to see my friend's daughter-in-law who was sick rather dangerously. I suggested a medicine and now she is on the road to recovery.'

"I went to Delhi three days later when Maulana Sahib was also there. He was staying with Nisar Ahmad Sahib. I started to relate this incident before him. He asked to be told the incident a number of times to his amusement. In Delhi I also met the friend who had fallen

sick in Multan. I asked him if he had gone out somewhere. He related, 'Yes, I had been to Multan where I fell sick and I also ran out of cash which made me very worried. Then I had a very strange experience. One morning, when I woke up, I found that I was quite well and I also found some cash under my pillow which sufficed to see me back to this place. I then made a bee-line for Delhi, and arrived safely!'

Dreams – Allah's Language. Then Hazrat said that people receive enlightenment (*inkashafat*) in the world in consonance with their capacities. Every place has its own atmosphere. There is but one reality but since capacities differ with different persons therefore the enlightenment of each person is different. The reality comes to different persons in different languages and in different ways. Hazrat Umar said that since dreams are the language of Allah, therefore to relate a dream wrongly is as if Allah is being maligned!

The Rasul's Court. The Prophet holds court from the morning of Thursday till 'Asr on Friday, when all *auliya* are present. Those who lay wreaths on mazars during the day on Thursday are not aware of this fact. Even so, between 'Asr and *Maghrib* on Thursday and in some places between *Maghrib* and 'Isha, the *auliya* return to their *mazars*. In this court, half the time is taken up with Muslim affairs and the rest of the time matters of the rest of the world are disposed of. The Prophet is a mercy for the whole world and not only for the Muslims and so he looks after the whole world.

It is because of him that open *shyrk* has been erased from the world and *tauhid* is to be seen clearly in the religions worldwide. Those religions now sanction divorce and remarriage of widows even in accordance with Islamic rules. There is a perceptible movement towards Islam although this is not voluntarily recognised. Usury too is being looked down upon and there are many groups which are trying to eliminate usury. All this is one aspect of the Prophet's beneficence (*Faizan Nabwi*).

The Shaikh's Karamat. At one time, Hazrat related to me a *karamat* of his Maulana Sahib. He said, "This is an incident of the time when the Maulana used to be fully absorbed.

"He went at the invitation of a *murid*. He told his *murid* at night that he had starved him! The *murid* asked him what he would like to eat; would it be *biryani*, *pulao* or some other dish. Maulana

Sahib said he did not partake of these things. Sensing Maulana Sahib's desire, he sent for a party of *qawwals* who were performing in the village. Maulana Sahib wished to listen to them all alone and he asked him to go away and lock the door from outside. The *murid* went out, shut the door but did not lock it. The *qawwals* started to sing a poem of Hafiz which says,

‘My heart is the resting place for His love,
and my eyes are the mirror of His image;
Do not look at the outer poverty of Hafiz (the poet),
His heart is the treasure house of
love for the Lord.’

Maulana Sahib went into an ecstasy. At first only the sound of his shouts was heard but after a time, when the *qawwals* reached the last couplet, Maulana Sahib was seen to rush out of the door towards the jungle. The host at once took some of his men and went in search but they could not trace him. They, among whom were some Hindus too, kept up the search for two days without success.

“On the third day they found him dancing, in the midst of a number of trees where there was also a dry well; he was standing on the parapet of the well. He would every now and then point towards the well and then upwards, and the water would well up and he would shout his pleasure and continue with the dance. When the Hindus saw this they hailed him as a *Devata* as he had willed water out of the dry well. Maulana Sahib came back to his senses on the third day. When we all reached home, he wanted to know how many days had thus passed and we told him it was three days. He asked us to go and take our meals and that he would say his lost *namaz* of three days. The last verse which caused ecstasy is:

‘Do not look at the outer poverty of Hafiz (the poet)
His heart is in the treasure house of love for the lord.’

❁ 5th Rajab 1367 AH ❁

15th May 1948 AD

KARACHI

Qawwali of the Chishtiya and Brightness of Qawwals. *Qawwali* was under discussion when Ghulam Najaf Qawwal was also present.

Hazrat said, "It is a mistaken notion that it is incumbent on the Chishtis to listen to *qawwals*. They cannot listen to the *qawwals* without the permission of the shaikh and that too must be under strict conditions. The same conditions apply to those of the Qadriyah Order. The timing should not conflict with *namaz* nor may the hearers be engaged in any other business. They should have some free time so as to listen, with their minds free from other duties. The place where the *qawwali* is held should be neat and clean and not a public place. The audience should be Sufis and should know the rules and etiquettes of the occasion. This goes for the *qawwals* too. After all, the whole performance depends on the *qawwals*.

"In the olden days, the *qawwals* too used to be men of inner insight. Once, in the absence of Shaikh Abdul Quddus Gangohi his son requested the *qawwals* to sing a particular *ghazal*. The *qawwal* respectfully submitted that this *ghazal* was not of a standard which suited the son's status, and he sang another *ghazal*."

Hazrat then told us about a famous *qawwal* of Hyderabad Deccan who knew a number of good poems. He was, however, addicted to interpolating his own bits of poetry in between couplets of famous poets. He did not appreciate that the poetry of *auliya* Allah is the product of a certain spiritual state. Thus, any interpolation spoils the whole atmosphere. Once he sang a *ghazal* of Hafiz which says:

'To me a corner of the public house
is my *khanqah*,
I keep reciting in the prayers
of my *Pir-i-Mughan* nightly.'

Hazrat continued, "The poem was suited to the occasion but the *qawwal* started to interpolate with every original couplet with his own and other inappropriate verses. That completely spoilt the atmosphere, I grew very angry and told him to shut up or else I would break his instruments over his head. That shut him up finally!"

The Real Shah Hayat Ahmad. "There are only two places in India where good *qawwali* takes place. One is Radulewi and the other Kaliyar Sharif. Shah Hayat Ahmad Sahib, the *Sajjadah-Nashin* of Radulewi was a very colourful personality. Outwardly he dressed elegantly but his real self was very different. He used to keep awake in prayers at nights and was given to *ziker* and *shaghal* on the quiet. He was a real *darwesh*.

“Once, at the time of the *urs* of Gharib Nawaz I was staying with Moulvi Abid Hussain where Moulvi Abdus Salam used to pay us a daily visit in the morning. One day Abdus Salam invited us to go to visit a *munafiq*. He did not say who he meant but, of course, we knew he meant Shah Hayat Ahmad. We were then taken to the residence of Shah Hayat Ahmad. We had known him for a long time. Even so, when Abdus Salam said, ‘Bhai Zauqi, this is the *munafiq* we have come to meet.’ But Muhammad Hussain (Khatib Sahib) did not like the remarks. He said, ‘No doubt we have known him intimately but this should not have been said in the presence of others.’ I could not help smiling and I said, ‘Who is a *munafiq*?’ Muhammad Hussain said, ‘One whose outward appearance differs from his inner self!’ I said that was the secret that had been let out.

“It was till then the custom that the *Sajjadah-Sahib* bore the travelling expenses of all those *darweshes* who went to Radulewi to participate in the *urs* and he says, ‘The estates which are a trust for the *khanqah* are meant for the comfort of the *darweshes*. We ourselves are authorised only to take as much as suffices for our bare meals, the rest being there for the *darweshes*.’”

Manners of Qawwali. This is a summary of what Hazrat said about the etiquettes of *sama*’ or *qawwali* from time to time in his discourses.

It goes without saying that the *qawwali* gatherings (*mehfil-i-sama*) which our shaikh arranged were the best in the present time. He used to say that there are three conditions necessary for *sama*: *makan*, *zaman*, *ikhwan*.

Makan means place. That is to say the place where *sama* is taking place should not be a public place nor a thoroughfare so that common people may not have access to it.

The second condition is *zaman* which means that the *qawwali* should be held at the time when there is no interference such as prayer (*namaz*) or any other affair.

Ikhwan means companions. That is to say the listeners should consist of only those who are devoted to the love and nearness of Allah. This applies to the *qawwals* (singers) as well.

It is also necessary that those present in a *qawwali* gathering should be neat and clean with *wudhu* and should sit with folded legs listening to the *qawwali* attentively with their attention fixed on Allah.

In case of an inner ecstasy, they should pay attention towards the Prophet, the shaikh or any other personage being mentioned in

the *qawwali*. They should not look around, as that distracts attention and it disturbs the others. Whatever they may have to present to the *qawwals* should be given through the person presiding at the function.

It is against good manners to give a present to the *qawwals* directly. These days people have taken to another procedure. The *nazar* (present) is taken to a rich or influential person, or to friends, as a token of respect and then two or more of them go in a procession to hand over the *nazar* to the presiding person. It appears as if they are pallbearers taking out the corpse of the present! Such acts are a source of sorrow for the *saliks*.

If *wudhu* has to be renewed, the person should immediately quit the gathering and should return after performing his *wudhu*. It is against etiquette to talk, to count the *tasbeeh* or to undertake any other kind of worship in the gathering. (Of course, those who reach perfection are exempted from these restrictions).

If a person is in excessive ecstasy he should try to sit it out; in any case the audience must not be disturbed. If a person in his ecstasy stands up, the others too are expected to stand up and may not resume their seats till the person in ecstasy sits down.

People should not attempt to seek a seat in front through the audience, though the presiding person should arrange to seat those who really appreciate the proceedings in front. If a beginner controls himself during an upsurge of ecstasy, it would be better for him and he shall benefit and therefore receive a better status. And if he does not try to control himself and starts to jump and dance about then his progress will stop. Why should a person be given more wine if he gets drunk on only one cup? But it is a different matter as far as those who have reached perfection are concerned.

Observance of Sequence in Qawwali. *Qawwali* is a part, or even the summary of *suluk*. The *qawwals* should follow the same sequence in their renderings as are laid down for *suluk*. To start with, man is in the state of separation from Allah, and he struggles in his desire for union. Then the secrets of unity start becoming clear to him by the grace of his *jihad* and the *salik* gains the various stages in that regard. As a result he achieves oneness with Allah. He thereafter returns to the status of an *abd* (servant) which is the result of *Baqa-bi-Allah* (subsistence by Allah). *Qawwalis* should follow the same sequence.

The rendering should start with a *na'at* out of respect for the Prophet to be followed by songs of praise for the *mashaikh* of the

silsila. That should be followed by love songs so that the fire of separation and love should warm the heart of the *salik*, and augment his passion to go further up. Here are specimens of superb *qawwali* poetry necessary for various states and stages of spiritual progress, the likes of which cannot be found anywhere in the world so far as Divine mysteries and secrets of human–Divine relationship are concerned.

The Stage of Search for the Beloved:

O Lord, what fountain is the fountain of love,
of which I sipped a drop and wept a river.



Glare of the face of the rose,
burnt the home of the nightingale;
And the brilliance of the beauty of the candle
caused the death of the moth.



Our hearts got burnt into ashes by the fire of love;
it was like the candle of Ka'bah burnt in the idol house.
In the hope of seeing the lustrous face of the Beloved,
we kept lighting the candles of Ka'bah
and idol house for years.



Thy love took possession of my heart
and tore it into pieces;
Thus a hundred years of my worship,
fell victim to a single glance of Thy beauty.



I wish Thy enemies,
get not cut by Thy sword,
When hundreds of the necks of Thy lovers,
are eager for Thy dagger.



O King of the beloveds!
Let a glance fall on this slave of yours,
A lean, thin, and powerless destitute worthy of Thy grace.



All nights I keep lying at Thy threshold,
And all days I am engaged in weeping and crying.



Should you throw but a drop of Jami's love into the river,
all the fish therein would come out
quite burnt and fried.

O, thou who art the centre of attraction for all,
what else is the centre of Thy attraction?



Who is it that is casting salt on my wounds?
Who is it whose lustre of sword
is filling the darkness of my life?



If the rose faced beloved
lifts the curtain veiling her face,
thousands would go mad,
crying and dancing.



My beloved is the rose garden,
may he go on blossoming till *qiyamat*;
The Beloved on whose beauty
all are ready to sacrifice life.



I got news that the beloved is coming this way,
and immediately laid my head on the way,
to be trampled by his/her feet.



What is that fire which my heart caught,
and made me restless, sleepless;
So that I do not know where my body and soul is,
I am so restless and grieved.



I am prepared to bear all tyrannies and cruelties
If You once say, "Thou art mine!"

Songs of the Stage of *Fana-fi-Allah* (Union with Allah). When the *salik* (pilgrim) reaches the stage of *fana-fi-Allah* (Union with God), the songs of union are to be sung in *qawwali* to accelerate the pace of progress, or to augment the intensity of union, or to fly higher and higher in *Zat* (Divine Essence). Actually this kind of poetry is the product or expression of the state of *fana*. In other words, the sufi masters uttered these words from the heights of *fana* which suit the

listeners of that stage (*fana*) very well, and enhances the degree of their *fana* to the maximum level, of course, depending on their inner capabilities, The following are the specimens of the stage of *fana*.

Wherever we went it was Thy face all over;
Wherever we reached it was Thy abode.



Every moment appeared in a new form
that swiftly changing Beloved,
took away my heart and vanished.

Every time He came in a new dress,
old and young at various times.



Come into the ocean of our Being,
and give up this business of "I and we,"
You cannot know the ocean unless you become ocean.

Songs of *Baqa-bi-Allah*. Since *fana* is an intermediary stage full of intoxication in which the seeker is unable to attend to worldly duties, in Islam the goal is not *fana*, but *baqa* which is the stage of sobriety and the pilgrim of this stage is able to participate fully in the worldly affairs. The songs worthy of this stage are as follows:

Although I lost myself in the ocean,
Love of the Beloved is still in my heart
Love has killed me completely,
But it is still a source of affliction



Although the fire of love has burnt the whole of my being,
Pangs of love are still troubling me.



Although the caravan of my life
has crossed the realm of phenomenon,
Foot prints of my being are still traceable.



Tauhid or unity (*fana*)
is the commodity available at the gallows;
It is not like a rose
being attainable at every market place.

The *qawwals* have to observe the sequence mentioned above. If they do not, the listeners are badly tortured. For instance, they should not sing love songs of separation when the audience is absorbed in *fana*. Nor should they start songs of *fana* immediately after the songs of *baqa*. If a lover gets engrossed at a certain verse, the *qawwals* are bound to repeat it as long as the lover is in ecstasy, because of this carelessness of the singers, sometimes this may kill the lover.

When the *salik* hears such a rendering, he busies himself in concentration for a merger with Allah with the help of the music. He then enters the state of merger. After this stage of *fana* comes the stage of *baqa* and *abdiyat* which is the last stage. The songs should be such as correspond accordingly. The *qawwals* should take care that they do not go back on the sequence thus laid down—otherwise, the *salik*'s heart will break.

After entering the stage of *fana*, he must not go back to love songs; after reaching *baqa*, there should be no going back to *fana*, *hamd*, *na'at* or praise. He should repeat the couplet, hearing which a *salik* goes into an ecstasy, and should keep on repeating it as long as the *salik* remains in that state. If this is not strictly observed the *salik* may even die.

There is another point to be kept in view. The beat of the *tabla* (or *dholak*) must be kept up rhythmically as the *salik*'s heartbeat takes its cue from it. If this is interrupted, the beating of the heart will be badly affected. Frivolous play of the *tabla* and film or pop songs must be strictly avoided. They lower the dignity of the performance. In the end, there is a point to be observed in the interests of Sufi shaikhs of higher calibres. That is, one should be able to know the nature of *faizan*. The *faizan* sometimes has the colour of a lover and sometimes of a beloved. Such tints are observed generally at the *mazars* of *auliya*.

The *faizan* then descends in accordance with the relationship of the *Sahib-i-mazar* with Allah. If the *faizan* is of the nature of belovedness (*mahbubiyat*) then how could separation be suitable. Similarly, if the atmosphere is that of separation then a sense of sacrifice only, would be correct and verses portraying the state of being a beloved would be highly inappropriate.

Hazrat related that once a *qawwali* was being held at the *dargah* of Hazrat Mahbub Ilahi where Hazrat and his friend Abdus Salam Sahib too were present. However the *qawwal* was not able to

make a go of it and the atmosphere had become stale. Understanding this, Abdus Salam Sahib asked the *qawwal* to sing in Hindi (in translation):

‘I shall fill your life with my glances
but will not let you touch me;
You will say you will not let me come;
but you yourself shall be sorry!’

As soon as this was started the gathering settled down and the state of inhibition disappeared. The reason was that at that time, Hazrat Mahbub Ilahi was in the mood of a beloved and the occasion was of coyness and happy gambolling and there was no room for sorrowful airs. Once that kind of music was started the atmosphere cleared up. Such a state is perceptible only to a man of insight. Thus, the *saliks* should keep this in mind.

Progression. On one occasion someone was talking to Hazrat out of my hearing range. I only heard Hazrat say, “A *murid* once asked his *murshid* to make him like unto him. They both thereupon shut themselves up in a room for full three days. When the room was opened after that, the two were seen to look alike. The difference was that the *murshid* looked hale and hearty and the *murid* was lying dead!

“It is necessary in everything that development should be progressive. The Prophet attained prophethood after a period of forty years. When it is said that such and such man was elevated by a single glance of the shaikh it means he was put on the right path with one glance. The world is a place where cause and effect prevail and every effect has a cause to come into being. But the next world is the *Darul Quadrat* i.e., without cause and effect. There is no scope for causes there. It is possible that a mere thought may bring its own fulfilment without the need for ‘causes’. Thus, in this world it is necessary to proceed from cause to effect and one must not be in a hurry and try to skip stages otherwise disaster may follow. That too is a trick of Satan to state that someone had his wish granted in a moment so that there is really no need for a prolonged *mujahidah* (effort). One must be wary of Satan’s ruses and should remain steadfast in the effort to attain one’s objective.

Removal of Disease. That gentleman then asked Hazrat how sickness is made to disappear and go into an animal. Hazrat said that it is called a transference and not a disappearance. That is but child's play. Disappearance is done in other ways. In the process of devolution (*tanazzulat*) what appeared first were the seven major Attributes of God (*Ummahat-i-Asma*), and thereafter appeared the opposite names of God. It is at this stage that disease came into being. To remove a sickness an appropriate Name of God is brought to prevail upon yourself and its effect is then given over to the patient and the sickness then disappears. The other method is to take on the Name of God, *Huwash-Shafi*, to prevail on yourself and then convey its effects to the patient by spiritual attention and then the patient is cured.

The Companions and *Wahdatul-Wujud*. I once asked Hazrat how it is that the Companions gave few hints about *Wahdat-ul-wujud*. He said, "One reason is that there was no opposition to that belief. They therefore found no occasion to enter into a discussion on that subject. The other reason could be as described by Hazrat Imdadullah Muhajir Makki as follows.

Someone wrote to him saying that two of his followers were his *khalifahs* but they were not believers in *Wahdatul-wujud* which was Hazrat Imdadullah Sahib's belief. The reply given was on the following lines: Belief is a matter of the heart. In *shariah*, there are some matters of which one must express belief verbally as well as feel it. And some are such that one is not obliged to give expression to them and an inner belief suffices. The *shariah* requires the expression of belief in God as that refers to relationship between God and man. But true Islam is in respect of God alone and *Wahdatul-Wujud* is the same. It is better to be quiet on the subject since the common man does not have the capacity to understand a delicate matter like *Wahdatul-Wujud*; therefore it should not be raised with them. The two followers mentioned have the same belief as mine and they do believe in *Wahdatul-Wujud*. Their keeping quiet about it is based on the consideration as said above. Otherwise the people are likely to lose the formal *iman* itself.

Divine Personality (Zat) and Attributes are the Same. One day Hazrat told Khanzada Abdul Karim that he should keep a copy of the Qur'an always with him. It acts as an amulet. It is the word of Allah and the

word has a deep relationship with Divine Personality. If a man loses his sight, he becomes blind, but Allah and His attributes are inseparable. Allah's attributes are merely showings of His Personality. Allah is said to be the Creator as He created the universe. Similarly He is called the Hearer and the Seer. These are thus different showings of the same personality. When He created the universe that does not mean that He did not have that power earlier. He was ever the Creator. Only that attribute came into perception with the creation of the universe. No attribute of His was ever separate from His Personality. The attribute of *Kalam* (word) is peculiar in that it has, within it, the attributes of will, hearing and sight too. So when the word of Allah is with you, it means really that the Divine Personality too is with you!

Body and Soul. The relationship of body and soul is of a different kind before and after birth. This changes even further after death. The *azab* (punishment) after death is so severe that if that were to be inflicted during the man's lifetime, he would die but in the hereafter the bond between the body and the soul shall be so strong that it would not be possible to break it, in spite of the worst punishment.

Definition of Worship. Shaikh Muhyiddin Ibni Arabi writes in his commentary that 'worship' is not just *namaz*, fasting and so forth, but that every act performed in the world is an act of worship. Therefore every act of man should be performed sincerely and with a view to please Allah.

A Glimpse of *Sharh-i-Sadar (Opening of the Heart)*. Hazrat said, "Hazrat Shah Abdul Aziz has written a commentary of the Qur'an called *TAFSIR-I-AZIZI* and it is in Persian. It consists of commentary of only one and a half chapters of the Qur'an but it certainly teaches the manner in which the Qur'an should be understood. The commentary of the *Surah Alam Nashrah* must be especially studied. In it he comments and explains the meaning of *Sharh-i-Sadar* extensively.

One part of it says: Imagine that there is a spacious palace consisting of twelve large rooms in each of which the Holy Prophet is holding classes for different professional men such as commentators, *muhaddithin*, *qaris*, politicians, generals and other worldly professionals and so on. In short, imagine that the Prophet is training

these people in different rooms and at the same time. That would be a glimpse of what is *Sharh-i-Sadar*.

❁ 1370 AH • August, 1951 AD ❁

MADINAH AL-MUNAWWARAH

Madinah and *Kashf*. The expected party was delayed and Hazrat was worried about the delay. Sheerin Bai remarked saying, ‘He had no cause for worry and that he surely could exercise his powers of *kashf* to trace the missing party. Hazrat replied that it would be bad manners to exercise that power sitting in Madinah. There, whatever can be obtained through regular means is the best.

❁ 30th Shawwal 1370 AH ❁

4th August 1951 AD

MADINAH AL-MUNAWWARAH

***Iman* – Encouraging News.** Hazrat related, “I was very depressed and worried at the thought of having to leave Madinah and bidding goodbye to the Prophet. I had thought that the experience would be unbearable for me. However, the Prophet said during the *muraqabah* yesterday, ‘Who is it that you will be saying goodbye to? Wherever you are, I shall be with you there. Are you sorry to leave these bricks and stones then? These are sanctified only due to their association with me! So when I am with you, there is nothing to feel sorry about!’ He was also told to convey this to his followers. When we heard this, our happiness knew no bounds.

Capacity to Receive. *Faizan* (Beneficence) is like rain. When it rains, greenery grows from out of the earth but if it rains on hard stone, there is no growth and even the soil on top of the stone gets washed off. The quality of soils too varies from place to place; at one place it may be very fertile, at others it may be completely barren and in some others the fertility may not be enough. Moreover if there is a leakage or an obstruction somewhere in a pipe, the flow of water stops through that pipe. *Faizan* is also like that. If a person commits a sin or if his beliefs are not correct, there is an obstruction in the flow of Divine Beneficence.

The Meaning of Hajj. It is Divine Mercy that though He has no form, shape and figure, yet He has provided us with the means of approach to Himself. He says, “*Come, circulate round Me and kiss My hand!*” The *Hijr-i-Aswad* (the Black Stone) has been called ‘God’s hand’. It reflects a concentrated form of *nur* but its beneficence is available only to those who are pure of heart. Hazrat Muhyiddin-ibn-Arabi writes to say that the *umrah* (small *hajj*) confers *fana* in Divine Attributes and the *hajj* is the *fana* in *Zat*. The sacrifice offered after Arafat means that the person should first achieve *irfan* of *Zat* and *Sifat* and then offer his sacrifice. How may a sacrifice be offered without achieving *irfan* first? Sacrifice is the *sunnah* of Hazrat Ismail. It was only Allah’s mercy which saved his life. The common people do not understand these matters. In fact, *hajj* is a form of *suluk*. The *ulama* and the *mashaikh* should make people aware of these facts at least in broad outlines.

Arafat—Nearness to Allah. Hazrat said, “The time for *hajj* is near. In order that you may go to Arafat (which means Divine nearness), in a pure state, you should now rid yourselves of any enmities, jealousies, envies and the like. In Arafat one should say that he is a mere nothing and that Allah is all in all and everything happens out of Divine Mercy. If a person comes out of Arafat thinking that his sins have not been forgiven, that itself would be a great sin. Allah is the Most Merciful and Kind so that it is a major sin not to feel hopeful of His mercy; indeed, it is *kufr*. When a person prays to Allah, he should believe that the prayer has been granted as He is so kind that He never lets a worshipper go back unheard. Who can go away empty-handed from the court of such a Great Monarch?

“Allah says, ‘I treat a person according to that which he thinks of Me.’ When a *wali-Allah* prays for a man, he also tells him straight away that he having prayed for him the prayer shall be granted by Allah. It is in response to such faith in Him that Allah does grant prayers.”

☉ 9th Zulhijjah 1370 AH—The day of Arafat ☉

12th September 1951 AD

MAIDAN-I-ARAFAT.

Stages of *Tauhid*. Hazrat said, “This day Divine Mercy hovers over the gathered people. The *salik* should busy himself full time in Him. *Tauhid* has three stages, *af’ali*, *sifati* and *zati*. After that is the stage of *Hu-wiat* where He is all in all. This day each of you should pray for his spiritual progress to a higher stage above the stage already achieved. The stages in order of progression are: *nasut*, *malakut*, *jabrut*, *lahut* and *bahut*. Those who are at the stage of *malakut* should pray for *jabrut*. Those who are at *jabrut* should pray for *lahut* and so on. People have lots of prayers with them but they are unaware of these truths which are the real *hajj*; they think that *hajj* consists of just saying these prayers.”

Before the *Zuhr namaz*, Hazrat was telling us about the beneficence of saying one’s *namaz* in the Nimra mosque. As I was feeling feverish, I thought it would be hard to walk a mile and a half to go to that mosque to say the *namaz*. But it seemed to be the desire of Hazrat that someone among us should so proceed. He said, at that time, “Those who do not shun *mujahidah* are surely shown Allah’s mercy.” Shah Shahidullah thus read his mind and started to prepare for the mosque. I too felt encouraged seeing that a Westerner was so prompt. So, we went to the mosque and returned to our camp. Hazrat was then reclining in his bed and, a short distance away, some Africans were saying their *namaz* in the scorching heat of the sun. Hazrat was looking at the Africans and, in the meantime, a few Baddawi women arrived carrying yogurt with them which Hazrat also drank. We also took it. Hazrat had completed the rites of *hajj* in a state of fever but just then the fever had intensified and yet he was in an ecstatic mood at the thought of going to Allah, as a long time desire had been fulfilled that day. He had told Muhammad Hussain Barre in Bombay a long time back that he himself would die in a place, the actual location of which will not be identifiable and recited:

‘I am not in need of prayers after death by anyone;
My love (*ishq*) is there to say prayers for me.’

At the time of our departure from Karachi someone had wished us a safe return to which Hazrat had replied saying that, at that time, the prayer should be that Allah may keep us there. At the time when we were preparing to leave for Arafat, he had said, "Farrukh! See how it will work out between *Asr* and *Maghrib*."

He fell into a strange state at *Asr* time as if he was in an intense wait for someone. He was all a tremble and his eyes filled with tears with his hands raised in prayer. This state continued for about fifteen minutes when he, with difficulty, dropped his hands and completed his prayer. He was in the throes of death and his lips were moving in the remembrance of the Lord. We laid him down on the cot with his wife and his daughter on his right and Shahidullah on his left. His body was burning with fever and the attendants were wiping him with wet cloth. The fever kept increasing and his breathing became irregular. We saw that, in this death of a *wali* his fever and his state of approaching death could not overcome his ecstasy. He was in the same state of sheer ecstasy as we used to see in him during any *mehfil-i-sama*. This lasted for about half an hour when the call came and he passed away with "*Labbaik*" on his trembling lips. He was buried some three hundred yards to the west of *Jabl-i-Rahmat*.

*O land of Mecca! Keep in love our beloved!
He is of the lineage of the Prophet,
The one that you have taken over!*

اسے حناکِ مکہ دلبرِ مارا عزیز دار
این آلِ مصطفیٰ است کہ در برِ گرفتہ



INDEX

- Account
 - recommended in business, 112
- Afghanistan will improve, 383
- Ahle hadith
 - in beginning, 206
- Anwar ul Quds, 56
- Arabs
 - to be raised, 165
- Ashiq
 - do not venture to be, 142
 - love of Allah highest, 100
 - should remain happy, 110
- Ashiqs
 - no accounting for those madly in love, 134
- Astrology
 - Imams knew, 157
 - kufr due to misbelief, 158
- Attribute
 - affinity for Names differ, 159
- Aulia
 - affect politics, 180
 - cannot be removed, 180
 - company fortunate, 174
 - disrespect may be punished, 146
 - obedience to, 169
 - progress after death, 175
 - respect rewarded, 146
 - wali in difficult times., 171
- Awlia
 - also sahaba in effect, 229
- Bai'at
 - after tauba, 172
- Baiat
 - correction next to impossible without, 168
 - is to sell oneself, 311
- Baqa
 - after Fana, 200
- Begging
 - not for Darwesh, 39
- Blessings in the crowds of 'Urs, 102
- British
 - diplomacy may destroy, 145
- Buzurgs
 - judge by right standards, 37
- Calamity
 - a sign of approval, 318
 - as a sign of being fit to be tested, 318
- Bhagwat Geeta, 358
- Capacity to receive, 396
- Central part
 - of suluk, 388
- Care in reciting the Quran, 105
- Charm against labour pains, 130
- Chilla (forty days), 54
- Chillahs' in two parts, 391

Companions of the Prophet
superior to Awlia, 225

Company
need for, 160

Concentration
at Gandhi's Ashram, 34
for attainment, 154
on Shaikh, 206
practice to sense at Mazar,
229
with certainty, 157

Concentration without
bothering, 105

Congregational prayer is
essential but only along with
muslims, 109

Controversy
avoid to succeed, 32

Death
craving for, 123

Discretion
cause of reward and
punishment, 300

Divine Kindness, 100

Eating habits, 137

Ego
put down, 170
real beauty after killing, 176
root of all trouble, 115
root of many sins, 176
self effacement of, 177

Ego (nafs)
much grace in opposing,
118

Enlightenment (Inkishafat) in
world with capability, 384

Evil
absolute evil does not exist,
128
actions result in cruel rulers,
163

Fana
stages according to capacity,
211

Farooq Ahmad
passing away, 218

Fatihah
healthful effects of the Sura,
139

Final goal
keep in mind, 106

Food
soul needs very little, 144

Friday
awrad, 201

Fundamentals
first to avoid differences, 170

Granth Sahib, 357

Ghazali
book to be read and reread,
146

Ghousul Azam
trained by Prophet himself,
225

Giver binds you, 300

God

correct relationship with,
130
in everything with
discrimination, 150

God is Himself handsome and
He loves beauty, 119

Guidance and education
Ali door of, 298

Haal
of high order or not, 198

Habit
an obstacle veil, 312

Habs-e-dam
45 minutes, 35
produces refinement, 221

Hafiz Taj Mohammed, 33

Hajr-i-Aswad (the black
stone) has been called
God's hand, 397

Hakeem Maqbul Ahmed
Gangohi, 386

Hama-ost
without leaving muslim
beliefs, 36

Hasanatan
meaning help towards
Allah, 306

Hazrat was born on the 15th
of September 1877, 51

Heal thyself first, 100

Heart
(power of) three hearts, 197

Heart (Qalb)
attain peace of mind, 116

Hearts
affect atmosphere blessings,
304

Hereafter, 136

Hindu dharam, 226

Hindu and Jew, 357

Honesty
required with no trickery
even in small matters, 231

Humility
heart searching required to
see if one is true or not, 318
understand oneself, 304

Husn and Jamal, 127

Ibn e Arabi
reading his books
prohibited, 305

Ijazat e niabati
Mohammed Umar sahib on
26-8-45, 60

Ilm ghaib
an answer, 150
keys of the unseen means,
151

Iman
strength essential for
fighting, 118
with intense love, 205
nothing can stand against
force of, 101

Imdadia Kulliat summary
written 21-11-49, 62

Inner organisation
 of service, 302
 takes no time, 302

 Instruct
 indirectly, 226

 Ishq (mad love), 132

 Islam
 how spread by Sufis, 154

 Islamic justice, 302

 Ism i Azam (The Great
 Name), 114

 Ismail Shaheed
 just view, 206

 Iyaka nastain
 statement of a fact, 305

 Jannat
 assurance given for Maulana
 sahib's murids, 227

 Kafir
 also means the one who
 hides, 125

 Kaliar sharif
 chilla by Shah Saheb, 54

 Kalima
 real meaning, 169

 Kalimat-ul haq, 169

 Karamat of Maulana Saheb,
 384
 Kashf
 interpretation differences.,
 162

Kashf not used in Medina,
 396

Kashf i Qubur at the Mazar of
 Shah Peer Mohammad
 Sahib, 53

Khilafat
 not required for sahibe
 khidmat, 303
 opinion reply, 199
 i-Mutlaq, 55
 Khawaja Garib Nawaz, 55

Khilafat e Niabati, 541

Khwajah Sahib gives Faizan
 individually, 102

Krishan Prashad
 met when others did'nt, 38

Lataif
 sitta, 200

Liquor
 allowed on a condition,
 228

Love
 Allah's for creatures, 208
 sahaba loved the Prophet,
 158

Ma'raj
 time factor, 174

Majzub
 intoxicated by spiritual
 state, 127

Makhdoom Mahaimi
 scholar and saint, 307

Mansur
 Anal Haq, 128

Marriage

neccessary for Suluk e
Mohammedi, 316

Mazaar

attendance, 39
visit for spirituality, 39

Mazar

he was the Sahib e mazar,
145
humility of manner at, 162
noon time not suitable, 229
paying attention, 110
sahib e Mazartalking in
hints, 229
what to think, 231
invitation at Mazar, 356

Misali

form to be seen, 138

Misali surat

Astral body, 222

Mujahida

Sir Muhammed Rafiq, 232

Mujahidah

concealing oneself, 132
strenuous in past, 153

Muntaqimu

taubah and istighfar needed,
230

Muraqiba

concentration with full
certainty., 156

Muraqibah

a rare tip to help Salik, 315
shortcut to Allah, 308
upto two hours possible in
fifteen days, 314

Music

permission of the Shaikh,
386
Abu Hanifa, 152
in Qadiri Silsila, 152
its effect, 148
neighbour's permitted, 152
Sabir sahib, 174
section on in book of
Ghouse azam, 152
Sima' abstain if unbearable,
151
Sima' not Haram in any
silsila, 152
the best musical sound, 125
with Imam Hanbal, 152

Muslim

aim is service not self, 149

Muslim saints

impossible doings of, 102

Muslims

become first, 170
better than others, 119
genuine invincible, 136

Naar fire

of separation, 306

Nabuwwat

after many hardships, 110

Nafs

avoids work, 168

Negate your own self, 380

Namaz

and congregation, 108
concentrate technique, 176
praying or saving the ship,
107

- test in grave, 208
test of concentration, 107
- Next world has great pleasures, 299
- Nisbet
spiritual mood of laughing, 133
respect because of, 163
try to sense, 229
- Noor azali
became visible in the form of the Prophet, 159
- Numerology
Jafar, 157
- Objection
avoid for Aulia, 98
- Opposition
and difference of opinion, 170
- Pardah
safeguard only, 224
- Peer
of wealthy people, 228
- Plague
protection, 201
- Prayer
Pray for reaching stage above your present stage, 824398
for increase in wonder, 138
- Presence before God
for both bad and good, 220
- Pride
suits God not man, 159
- Progress
of nation due moral improvement, 47
- Prophet
follow inwardly as well, 205
seen in Shaikh's form, 209
sufis follow strictly, 205
- Protection
plague etc., 201
- Qiamat
after the time of Qahhar and Jabbar, 230
- Quran
commentaries, 173
method to pay attention in, 173
Tarawih, 105
reading for peace of mind, 166
text essential to check translation, 147
translation and meaning, 217
understanding, 173
- Qurb
means irfan result is love, 301
through love, 200
- Qutub
Last, 180
- Raheem
a sufi definition of, 149
- Ramazani
schedule of Shah Sahib, 33
- Reading
helps describe Kashf, 159

Recomendations
 avoided gave to pray, 38

Relationship
 with Allah important, 171

Remembrance
 of God brings to the right path., 44

Repentance
 pleases God more than., 207

Respect
 due to believers, 164
 due to spiritual link, 163
 required always, 199
 very important, 225

Reti Shah, 126

Riazat
 even if little, 39

Sabir sahib
 seen at Urs, 199

Sacrifice
 animal in Jannah, 178
 sincerely, 178

Saheb-i-Khidmat, 379

Saints
 disrespect punished, 113
 disrespect to test, 141
 etiquette of reading their words, 109
 made to sacrifice if love other than God, 140
 with wadu in presence, 114

Salik
 Salik should concentrate on zat all the time, 398

 keep room exclusive for prayer, 139
 should avoid arguing., 200
 progress gradual, 393

Salik's real aim, 137

Satan
 instills doubts, 118
 objective existence also, 100
 only shows that this also a way, 164

Sawab
 isal present even with cash., 299

Service of mankind is a form of Worship, 134

Shah Abdul Aziz
 debate with, 214

Shah Abdul Quddus Gangohi
 wajd, 216

Shah sahib
 Hajj departed 28th May 1951, 234

Shahidullah sahib and brother Faruq Ahmed sahib arrive Hyderabad on, 59

Shahsahib's daughter married to Shahidullah sahib March '46, 61

Shaikh
 reflection of Shaikh, 382
 etiquette to get benefit from, 315
 Fana fi shaikh same as fana firrasul, 145
 most difficult part, 148
 official tajalli in, 209

- required for help spiritually, 129
ultimate manifestation for salik, 315
respect of Shaikh, 379
- Shaikh who would see him through spiritual course, 53
- Shams Tabrez
mi'raj physical, 212
- Shariah
Maulana Fazlur Rehman, 197
- Shariah and Tariqat
same, 221
- Shia
tabarraah, 227
- Shikwah complaints
undesirable, 112
- Shirk
Shirk' has been erased, 384
in the guise of Tawhid, 310
to limit Allah, 311
- Slip-ups or lack of faith
obstructs flow of Divine beneficence, 396
- Silsila
Capt. Wahid Bakhsh sahib enters 24-6-40, 59
- Sima' (sound of music)
and Hazrat Dawood (AS), 97
Permissibility, 97
Dholak must be kept up without pause, 392
manners of, 387
- Sleep
also necessary, 158
do Shagl before sleep, 158
- Subhat
company Sahaba had, 166
- Spiritual
progress but Satan puts despair, 313
progress kashf and seeing left behind, 313
with strength life longer, 209
- Spiritual practices, 33
- Spiritual state
being careful of, 98
- Spirituality
of Krishan and Ram etc., 212
stronger at older mazar, 211
- Suluk
completion means end of saire ilallah, 166
not without a Shaikh., 162
nowadays only a summary short-cut possible, 316
rest also required, 159
- Sunnah
of God person must work, 168
- Tafseer-i-Azizi, 395
- Tafsir e Mazhari, 307
- Tajalli
in whatever form He likes, 209

Tajlia
Ruh brightens, 226

Takhlia
absorbed in zat, 226

Taqdir
may change with prayer,
111
only prayer may change,
143

Tasawwuf
neither monastic nor
jogism, 36

Tasfia
by keeping clear of
distractions, 226

Tawakkul
expenses of a year handed
over to wives, 111

Tawaf e Kaba really for the
pure of heart, 397

Tawhid
of Satan with duality, 316

Tazkia
by keeping away from sin,
226

Teach
without burden, 39

Teach seekers
descend to their level, 104

Thanks giving for troubles,
136, 139

Tolerance
Islamic, 177

Troubles
Shukr for also refer as from
Allah, 145

Unification Tawhid, 103

Urs fatiha
inspite of wrong practices,
36

Uruj and sometimes there is
Nuzul, 110

Veils
of lights and ecstasy, 312

Victory
final for muslims in
subcontinent, 209

Wahdat ul wujud
silence about, 394
accepted by all, 310
definition, 307
example to understand,
308
examples, 175
in the Quran, 310
only God is without limit,
317
relationship with creation,
309

Wali Allah
travel by astral body, 222

Wazifa
lost mind due to, 34

Wealth
a danger, 177

Wealthy
have forgotten God, 228

Wilayat and Nabuwwat, 221

Wilayate Yusufi
in 1924., 57

Wisdom
a light noor of God, 144

Worship definition of, 395

World
giving up while remaining
in, 223
leaving it in heart, 312

Worship
even one tenth of sahaba
enough, 299

Wreaths on mazars
not on Thursdays, 383

Yaseen
pray 41 times for needs,
133

Yearning
for the place where beloved
things are, 112

Youm
is a tajalli, 156

Ziaul qulub
authentic, 40

Zikr
continuous, 104
halqa, 40
la yashqa jalisahum, 120
Muraqibah practice for zikr
kaseer of Quran, 314
preserve by silence and
sleep, 41
take care for ten minutes
after, 106

to be busy in zikr is a big
favour of Allah, 311

Zikr e jehri (aloud)
for young people, 119

Zikr is a very big thing, 120

Zikr Ism i Zat, 102